

PROPHET'S MARRIAGE TO AISHA AND ITS LEGAL AFTER-EFFECTS (AS PER SUNNI SOURCES)

Disclaimer: Just because someone identifies himself/herself as a Sunni Muslim or is identified as one, doesn't necessarily mean he/she is aware of the following, let alone him/her being in agreement or in support of it.

Notes:

1. To see the linked content at books.google.com, refresh the page or press the zoom button provided there. To find the linked content at archive.org, use the option of "Viewable files".

2. Numbering of the Hadiths in the books of Hadiths may vary by publication/edition (<https://islamqa.info/en/147885>). Here, the Hadith books published by Darussalam publishers, Riyadh (KSA) are used.

3. There exist four schools (madhahib, sing. madhab) of jurisprudence (fiqh): the Maliki, the Hanafi, the Shafi'i, and the Hanbali. Each of these schools derives its name from the Imam who first set its principles of jurisprudence: Abu Hanifa, Malik ibn Anas, Muhammad ibn Idris ash-Shafi'i and Ahmad ibn Hanbal. Each represents one possible reading of Islamic law (shari'ah), covering such fields as ritual law, family law, inheritance law, as well as laws dealing with economic and political practices[n3.1].

Quranic verses, like 16:43, 9:122, 4:59, and 4:115 have become the basis for the acceptance of the authority of a Mujtahid (one qualified to issue expert legal opinion in the matter of Islamic law) over a non-Mujtahid[n3.2]. That being said, Islamic scholarship has not accepted anyone's claims to absolute Ijtihad (ability to give expert legal opinion) since Abu Hanifa, Malik, Shafi'i, and Ahmad[n3.3]. Nevertheless, those equipped with the necessary qualifications of Ijtihad need not follow a particular school [madhhab]. They can derive the rules of Sharia directly from the original sources. Similarly, those who are not fully qualified for the exercise of Ijtihad, but are so well-versed in the Islamic disciplines that they can evaluate the different juristic views on purely academic grounds (i.e. without being motivated by their personal desires), are not forbidden from preferring one school over the other in a particular matter[n3.4].

Following is a brief information about the founders of the aforementioned four schools of jurisprudence.

Imam Abu Hanifa (699-767CE) - He was an Iraqi of Persian descent who have met at least one of the companions of the Prophet. He was a student of Jafar as-Sadiq (a descendant of the Prophet) and Hammad (the last representative of the school of jurisprudence originated by a companion of the Prophet, Abdallah b. Masud).

Imam Malik ibn Anas (711-795CE) - He was a Madinian student of an-Naafi (a freed slave of a companion of the Prophet.)

Imam Al-Shafi'i (767-819CE) - He was a Palestinian Quraysh, a descendent of the Banu Haashim family of the Prophet. He was a student of Imam Malik and Muhammad Shaybani (a disciple of Abu Hanifa).

Imam Ahmad ibn Hanbal (780-855CE) - He was born in Baghdad, studied under Abu Yusuf (a disciple of Abu Hanifa) and Imam Shafi'i[n3.5].

Regarding other, long-dead schools, such as the Zahiriyya, the difference between their work and that of the four living schools is firstly one of quality, as their positions and evidence have not been reexamined and upgraded by succeeding generations of first-rank scholars like those of the four schools, and secondly the lack of verification of the actual positions of their Mujtahids through reliable chains of transmitters[n3.6].

4. In Islam, the test of majority is the attainment of puberty. Establishment of puberty makes a female religiously obliged to fulfill all her religious duties as she is legally no longer considered a child. In a female, menstruation/pregnancy/wet-dream is considered to be the sign of puberty, given that she has reached 9 lunar years (8 solar years and 8 months and 3 weeks). Once she reaches 15 lunar years (14 solar years, 6 months and 2 weeks), puberty is considered to be established regardless of the presence of aforementioned signs of puberty[n4].

5. About a source: A Digest of Moohummudan Law (Smith, Elder & Co., Waterloo Place/London), by Neil B.E. Baillie, part 1, edn.2, 1875

- It is among the four most frequently relied upon Islamic law books in the courts of Pakistan. See, Genealogical Analysis of Islamic Law Books Relied on in the Courts of Pakistan/ Shahbaz Ahmad Cheema & Samee Ozair Khan, pub. in Al-ADWA, V 28, No.40, P 24-27 by Islamic Research Index - Allama Iqbal Open University,

Islamabad.{(http://iri.aiou.edu.pk/indexing/wp-content/uploads/2016/08/genealogical-analysis-of-islamic-law-books-relied.pdf)/ alt link https://archive.org/details/hed_20200712/page/24/mode/1up}

- The first three and eleventh books in this source are abridged translation of the corresponding books of Fatawa Alamgiri {a book of Islamic law compiled on the order of Aurangzeb (d. 1707CE), a Muslim ruler of India} with occasional extracts from other authorities. (See in the source, Preface To The Second Edition, xii-xiii)

Findings:

Marriage:

Prophet had a couple of dreams in which Aisha was being shown to him by a man or an angel as his wife. He took it as a possible sign from Allah that he (Allah) is wanting him to marry her[1]. Later, the Prophet asked Aisha's father to marry her to him. But as the father used to think of him as his brother, he raised this issue with him. Prophet told him that they are brothers only in religious sense, and hence Aisha is lawful for him to marry[2]. Aisha was just a child at that time who used to play with the dolls[3]. When the Prophet brought her to his house as his wife, she brought her dolls along with her[4]. She was very keen and eager about playing and stuff as children normally happens to be. She liked watching others play[5]. She liked to run[6]. She liked to play on swing. One day she was playing on a swing with her friends, unaware of the fact that few moments later Prophet is going to take her to his house as his wife. She was nine years of age at that time[7]. Nine years was the age of Aisha when the Prophet consummated the marriage, i.e, had sexual intercourse with her, though, he contracted the marriage when she was six or seven years of age[8]. Prophet used to receive divine revelations from Allah when he happened to be under the blanket with none other than Aisha only[9]. Washing the semen stained clothes of the Prophet became a part of Aisha's household chores[10].

Legal After Effects:

As six or seven years old virgin Aisha's father married her to the Prophet without her consent, and the Prophet approved such a marriage, Abu Hanifa, Malik and Shafi'i maintained that it is permissible for a father to compel his minor virgin daughter/son in marriage[11]. As per Ahmad, she couldn't be forced once she reaches the nine years of age[12]. This marriage not only has become the permitting basis for contracting the marriage of a young girl but also for handing her over to her husband to stay with him before she reaches adolescence.[12.1]

Though the Prophet contracted the marriage with Aisha when she was six or seven years old but he delayed the consummation of it until she became able for the intercourse[13]. That being said, this ability had nothing to do with her age, mental state, or puberty. What it had to do with was her bodily constitution, as in order to hand her over to the Prophet, the only thing that her mother was waiting for was she gaining weightiness and plumpness, and for this, she was being fed cucumber with dates (as a result of which she eventually did become so)[14]. This means, had she attained the intended bodily constitution even before attaining the nine years of age, she would have been handed over to the Prophet even then as well. This conclusion concurs with the view of Abu Hanifa, Malik and Shafi'i, as according to them the consummation of marriage depends on the ability of the female for intercourse, and not on any particular age of hers. While according to Ahmad, the wife should at least be nine years of age to have intercourse with[15], because the Prophet had intercourse with Aisha when she was nine years of age[15.1]. Similarly, concurring the view of the majority of the aforementioned jurists, it is written in Fatawa Alamgiri {a book of Islamic law compiled on the order of Aurangzeb (d. 1707CE), a Muslim ruler of India} that most of the learned are of the opinion that no regard should be paid to years in this matter, but that ability is rather to be considered; and that if a girl be stout and plump, able to bear the embraces of a man, and there is no apprehension of danger to her health, the husband may consummate with her, though she should not have attained to nine years[16].

It is the permission of intercourse which depends on the minor wife's ability to bear it, not the permission of indulging in the sexual acts other than the intercourse. That is to say, if the minor wife is not able to bear the intercourse, the husband may still retain her[17], and perform sexual acts other than the intercourse with her. If he does so, he will be liable for paying her the maintainance.[18] He may also take such a wife to Hajj and after the performance of the ritual of shaving the head, it is permissible to him to indulge in such sexual activities with her there as well.[19]

The husband is supposed to give the wife some monetary/non-monetary stuff, called the mahr/dower[20], in exchange of which he gets the legal right to use her sexually[21]. In case the wife is a minor, her dower could be taken into possession by her father, grandfather, or the Kazee (judge)[22]. Payment of the dower to the wife's father is tantamount to the payment to the wife herself[23]. Any service rendered to the father of the minor wife is also considered to be her dower.[24] As per Fatawa Alamgiri, when the husband of a minor wife has paid down the dower, and thinks that she is fit enough for him, but her father doesn't think so, then the husband could call upon a judge to order his wife to be delivered up to him. Then, if she be a person who usually goes abroad, the judge is to compel her appearance before him, and to determine for himself as to her competency; but if not, he should direct women in whom he can confide to inspect her, and should order her to be delivered or not to be delivered to her husband, according as they may report her to be competent or incompetent.[25]

When a minor who is given in marriage, reaches puberty, he/she can ask the court to pass a decree annulling the marriage. This is called the option of puberty (Khayarul-Bulugh). If the court annuls the marriage, and the marriage was consummated before she had attained puberty, she will be entitled to the full mahr. This being said, the option of puberty doesn't exist in the case of a marriage contracted by the father until unless the presumption that he must have acted in the best interest of the minor becomes plainly evident to not be the case. In Hanafi school, this also holds true in case of the grandfather contracting the marriage.[26]

Miscellaneous:

Point 1 - REPORT'S ACCEPTABILITY

About the acceptability and well established nature of the report which tells that Prophet had intercourse with a nine years old Aisha, Ibn kathir (a Syrian historian, traditionist, and Quran exegete, d.1373CE) stated that it is not disputed by anyone, and is well established in the Sahih collections of traditions and elsewhere[27]. Similarly, as per Ibn Rushd (a Maliki scholar, 1126-1198CE), this report is an established one[28]. To see present day Islamic sources, which not only agree with the authenticity of this report but also present counter arguments to refute those claims which reject this report's validity, refer footnote no. [29].

Point 2 - TRANSLATION'S ISSUE

There are incorrect English translations of two hadiths, one of which is used to claim that Aisha had already attained puberty before the Prophet even contracted the marriage with her[30]. Another is the one which is used to claim that she had her first menstruation just before she was handed over to the Prophet as his wife[31].

Point 3 - QURAN 4:6

On the basis of the words "marriageable age" present in Quran 4:6, and their interpretation as "puberty" in the Tafsirs, it is claimed that Quran 4:6 sets puberty to be a precondition for the marriage. But following points tell that such is not the case.

Point 3.1 - Consider the following relevant part of the explanation of Quran 4:6 given in Maariful Quran by Maulana Mufti Muhammad Shafi (former grand Mufti of Darul-Uloom, Deoband, d.1976),

// . .the Holy Qur'an has also answered the question as to the 'age' when a child would be taken as mature (bāligh) by saying: **الَّتِي كَانَتْ بَلَغُوا إِذَا** translated as 'until they reach marriageability'. Here, it has been indicated that real maturity is not tied up with any particular count of years. Rather, it depends on particular indicators and signs experienced by adults entering the threshold of adulthood. When, in terms of these indicators and signs, they would be regarded fit to marry, they would be considered mature. . .//[32]

Now, here, though the particular indicators and signs experienced by the person entering the threshold of adulthood, i.e, puberty, is being associated with the marriageability, but it does not mean that the explainer is claiming that the puberty is a precondition for the marriage. The explanations of Quran 4:3[33] and Quran 65:4[34] given by the explainer himself, tell that it is permissible to marry a minor prepubescent girl. This understanding of his regarding Quran 65:4 has a very substantial scholarly support.[35] Not only this, as per the explainer's explanation of Quran 33:49 and Quran 65:4, not only it is permissible to marry minor prepubescent girl but also to have sexual intercourse with her.[36] This understanding of his too has a very substantial scholarly support.[37]

Point 3.2 - Consider the following relevant portion of the answer given to a question by Mawlana Abdul Azīm bin Abdur Rahman, student of Darul Iftaa, U.S.A., answer checked and approved by Mufti Ebrahim Desai, founder of Darul Iftaa Mahmudiyah, Sherwood, Durban. It reads,

//The word "marriageable age" is used to refer to puberty because one is able to fulfill the purpose of marriage i.e. procreation after one reaches puberty.[...] However, in no way does this Ayah forbid the marriages of those who are not mature. In fact there is a consensus of the four Imāms, namely Imām Abū Hanīfah, Imām Mālik, Imām Shāfī, and Imām Ahmed Rahimullah that it is permissible to marry off a minor.// {See, Fatwa no. 21031, given by Mawlana Abdul Azīm bin Abdur Rahman, Student Darul Iftaa, U.S.A., checked and approved by Mufti Ebrahim Desai on his website, Date: 16th May 2012 (http://www.askimam.org/public/question_detail/21031)/ cached link -

https://web.archive.org/web/20161017150601/http://www.askimam.org/public/question_detail/21031s

Point 3.3 - Books of jurisprudence mention the marriages with suckling infants.[38]

Point 3.4 - Also consider a (Urdu language) lecture by a scholar, Fariq Ibn Manzoor on a pro-Islamic YouTube channel, Peace For Humanity, where the counterarguments to the claim that Quran 4:6 sets puberty as a precondition for the marriage, are given from the time duration 1:52:27
<https://youtu.be/KEKMPqZO21c?t=6747>

So, considering all these points, what could be accepted to be the case is that, at best, Quran 4:6 associates puberty with the marriageability in general terms, not as its precondition.

Point 4 - NISA

In Quran 65:4, those females who are commanded to observe the iddah are referred to as Nisa. Now, as this Arabic word is found to be translated into English as women, it is claimed that those second type of females who doesn't menstruate, can't be considered to be those females who are too young to menstruate, rather they are those fully grown-up mentally matured females who don't menstruate due to some illness. But in Islam, usage of the word Nisa is not restricted to the fully grown-up mentally matured females only, rather, it may be used to refer to those females as well who are just nine years old[39] or haven't menstruated yet due to their youngness.[40]

Point 5 - Those who claim that Aisha was happy with the Prophet, so the matter of her being a little girl shouldn't be hold against the Prophet. Such people should read the experience of an employee of the Internet Watch Foundation (IWF). The Internet Watch Foundation (IWF), Cambridgeshire, England, recruits and trains staff to analyse and report abusive images to the police. The majority of the work of IWF focuses on the removal of child sexual abuse images and videos. Before the staff are employed, they go through a rigorous selection process, which uses specialist interviewing techniques. Potential recruits are shown images of child abuse, of gradually increasing severity, to establish how they respond. Following is the experience of Peter Burness, an employee of IWF, which he had during the interview process:

// "They tell you what it will entail. I am quite a calm person," he says, but he was nevertheless shocked by the images he saw during his interview process. "One of the main reasons was how HAPPY the children looked."// <https://www.theguardian.com/society/2013/jul/20/child-sex-abuse-online-internet-watch-foundation/> / Alt link - <https://web->

beta.archive.org/web/20160402133714/https://www.theguardian.com/society/2013/jul/20/child-sex-abuse-online-internet-watch-foundation}

So, there..

[n3.1]

Islamic Jurisprudence According to the Four Sunni Schools, Volume I, Modes of Islamic Worship, by 'Abd al-Rahman al-Jazin, Translated from the Arabic by Nancy Roberts, published by Fons Vitae, Louisville, USA, 2009, page xxiii, information given by Maryam Ishaq al-Khalifa Sharief (Al-Azhar University, Cairo, Egypt)

<https://archive.org/details/IslamicJurisprudenceAccordingToTheFourSunniSchoolsAlFiqhalaAlMadhahibAlArbaah/page/n22/mode/1up>

[n3.2]

Reliance of The Traveller : Classic Manual of Islamic Sacred Law by Naqib Al-Misri, Tr. Nuh Ha Mim Keller, Amana Pub., Maryland (U.S.A), revised edition, p17, 24, information given by Muhammad Sa'id Buti (https://archive.org/details/RelianceOfThetraveller/New%20Folder/RelianceOfThetraveller_by_AhmadIbnNaqib-al-misri_english-arabic/page/n35/mode/1up).

*Muhammad Sa'id Buti (borne 1931CE, Damascus) learned Arabic grammar, logic, philosophy, Shafi'i jurisprudence, fundamentals of Islamic law and faith from his father, Mulla Ramadan, one of the foremost Shafi'i scholars of his time. After graduating from the al-Tawjih al-Islami Institute in Damascus, he took a degree from al-Azhar, Cairo before returning to Syria, where he taught first in Homs and then in Damascus at the College of Sacred Law. He took a doctorate in principles of Islamic legal methodology from the University of Damascus in 1965, and was appointed as a professor there in the Faculty of Sacred Law and Arts. He has written many works, among them Fiqh al-Sira (Sacred Law inferred from the Prophetic biography), and al-Lumadhabbiyya akhtar bid'a tuhaddidu al-shuria al-Islamiyya (Not following a school of jurisprudence is the most dangerous innovation threatening Islamic Sacred law),

while his most recent work is al-Salafiyya marhala zamaniyya mubarakah la madhhab Islami (The "way of the early Muslims" was a blessed historical epoch, not an Islamic school of thought) {See page 1079}.

Fiqh al-Imam, Key Proofs in Hanafi Fiqh, By Abdur-Rahman ibn Yusuf, White Thread Press, California, USA, Edn.3, 2003, P9, information given by Mufti Taqi Uthmani
<https://archive.org/details/HanafiFiqhAllmam/page/n14/mode/1up>

*Alt link - <https://www.kalamullah.com/Books/Fiqh%20Al-Imam.pdf>

Usul al Fiqh, by Syed Iqbal Zaheer, East West Educational Tools, IQRA Publications, Bangalore, India, 2012, P8 <https://archive.org/details/UsulAlFiqhSyedIqbalZaheer/page/n13/mode/1up>

[n3.3]

Reliance of The Traveller : Classic Manual of Islamic Sacred Law by Naqib Al-Misri, Tr. Nuh Ha Mim Keller, Amana Pub., Maryland (U.S.A), revised edition, p16, information given by the translator, Nuh Ha Mim Keller (student of Sheikh And al-Rahman Shaghouri, Shadhili tariqa; for more information, see page 1088)
<https://archive.org/details/learnislampdfenglishbookrelianceofthetravellertheclassicmanualofislamicssacredlaw/mode/1up>

[n3.4]

Fiqh al-Imam, Key Proofs in Hanafi Fiqh, By Abdur-Rahman ibn Yusuf, White Thread Press, California, USA, Edn.3, 2003, P17, information given by Mufti Taqi Uthmani
<https://archive.org/details/HanafiFiqhAllmam/page/n18/mode/1up>

[n3.5]

Beginner's Guide: The Four Schools of Fiqh, An abridged version of the work of Shaykh Muhammad Abu Zahra Al-Misri, Compiled by Tehseen Raza Hamdani Nuri, Ajmeri Press, Republic of South Africa, 2019

{(<https://archive.org/details/beginners-guide-the-four-madhabshlus-sunnah-wal-jamaah-i.e.-al-ashairah-wa-al-maturidiyyah-1/page/8/mode/1up>) (alt link -<https://archive.org/details/beginners-guide-the-four-madhabshlus-sunnah-wal-jamaah-i.e.-al-ashairah-wa-al-maturidiyyah-1/page/8/mode/1up>)}

Imam Abu Hanifa Life And Work, English Translation Of Allamah Shibli Numani's Sirat-i-Numan by M. Hadi Hussain, published by Muhammad Ashraf Darr for the Institute of Islamic Culture, Club Road, Lahore, Pakistan, 1972 <https://archive.org/details/TOOBAA-imam-abu-hanifa-life-and-work/mode/1up>

[n3.6]

Reliance of The Traveller : Classic Manual of Islamic Sacred Law by Naqib Al-Misri, Tr. Nuh Ha Mim Keller, Amana Pub., Maryland (U.S.A.), revised edition, p16, information given by the translator, Nuh Ha Mim Keller (student of Sheikh And al-Rahman Shaghouri, Shadhili tariqa) <https://archive.org/details/shafiMazhab/RelianceOfTheTraveller-TheClassicManualOfIslamicSacredLawumdatAl-salikByAhmadIbnNaqibAl-misri/page/n34/mode/1up>

Fiqh al-Imam, Key Proofs in Hanafi Fiqh, By Abdur-Rahman ibn Yusuf, White Thread Press, California, USA, Edn.3, 2003, P13-14, information given by Mufti Taqi Uthmani <https://archive.org/details/HanafiFiqhAllmam/page/n16/mode/1up>

[n4]

The Principles Of Muhammadan Jurisprudence According To The Hanafi, Maliki, Shafi'i & Hanbali Schools by Abdur Rahim, Luzac & Co. Pub., London, 1911, p 244 <https://archive.org/stream/principlesofmuha00rahiuoft#page/244/mode/2up>

Seadet-i Ebediyye, Endless Bliss, Sixth Fascicle, Huseyn Ilmi Isik, edn.3, Hakikat Kitabevi, Istanbul, Turkey, 2013, p209 <https://archive.org/details/endless-bliss-sixth-fascicle/page/209/mode/1up>

Birgivi's Manual Interpreted by Hedaya Hartford & Ashraf Muneeb, Amana Pub., Maryland, USA, edn.1, 2006, p26-27

https://archive.org/stream/AboutIslamInEnglish_20151119/BrigivisManualInterpretedCompleteFiqhOfMenstruationRelatedissuesByhedayahartfordashrafmuneeb#page/n13/mode/2up

[1]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v9, p101, The Book Of Interpretation Of Dreams, Chapter 20-21, Hadith 7011-7012

<https://archive.org/details/sahih.bukharienglish/page/101/mode/1up>

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v6, p293, Virtues Of The Companions, Chapter 13, Hadith [6283] 79 - (2438), [6284] 79 - (2438)

<https://archive.org/details/Sahih.muslimenglish/page/n3006/mode/1up>

□□□□ □□□□□□, □□□□□ □□, □□□□□□□ □□□□ □□□□□□, □□□□□□□ □□□□□
□□□□ □□□□, □□□□□□ (□□□□□□□□□), □□□□□ □□□□□□□□, □□□□, □□. □□□, □□□□□□□ □□ □□□□□ □□ □□□□, □□□ □□-□□, □□□□ □□□□-□□□□

<https://archive.org/details/sahihbukharisharifhindivol8.65177563/page/n301/mode/1up>

□□□□ □□□□□□□□ (□□□□□□□□□), □□□□□ □□□, □□□□□□□- □□□□□□□ □□□□□
□□□□□□□□□□, □□□□□□□ □□□□□□□□□□, □□□□□□□-□, □□□□□□ □□□□□□, □□□□□, □□. □□□, □□□□□□ □□ □□□□□□□□, □□□□- □□□□□ □□□. □□ □□□□□□□□ □□ □□□□, □□□□□ □□□□□

[https://archive.org/download/mukhtasarsahihmuslimhindivol1of2/Mukhtasar%20Sahih%20Muslim%20Hindi%20-](https://archive.org/download/mukhtasarsahihmuslimhindivol1of2/Mukhtasar%20Sahih%20Muslim%20Hindi%20-%20E0%A4%AE%E0%A5%81%E0%A4%96%E0%A5%8D%E0%A4%A4%E0%A4%B8%E0%A4%B0%20%E0%A4%AE%E0%A5%81%E0%A4%B8%E0%A5%8D%E0%A4%B2%E0%A4%BF%E0%A4%AE%20Vol-1%20of%202.pdf)

[%20E0%A4%AE%E0%A5%81%E0%A4%96%E0%A5%8D%E0%A4%A4%E0%A4%B8%E0%A4%B0%20%E0%A4%AE%E0%A5%81%E0%A4%B8%E0%A5%8D%E0%A4%B2%E0%A4%BF%E0%A4%AE%20Vol-1%20of%202.pdf](https://archive.org/download/mukhtasarsahihmuslimhindivol1of2/Mukhtasar%20Sahih%20Muslim%20Hindi%20-%20E0%A4%AE%E0%A5%81%E0%A4%96%E0%A5%8D%E0%A4%A4%E0%A4%B8%E0%A4%B0%20%E0%A4%AE%E0%A5%81%E0%A4%B8%E0%A5%8D%E0%A4%B2%E0%A4%BF%E0%A4%AE%20Vol-1%20of%202.pdf)

[2]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v7, p27,
The Book Of An-Nikah, Chapter 11, Hadith 5081
<https://archive.org/details/sahih.bukharienglish/page/27/mode/1up>

□□□□ □□□□□, □□□□□ □□, □□□□□□□ □□□□ □□□□□□, □□□□□□□ □□□□□
□□□□ □□□□, □□□□□□ (□□□□□□□□), □□□□□ □□□□□□□□, □□. □□□, □□□□□ □□ □□□□□, □□□ □□, □□□□ □□□□□
<https://archive.org/details/sahihbukharisharifhindivol6.43955244/page/n578/mode/1up>

[3]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v8, p88,
The Book Of Al-Adab, Chapter 81, Hadith 6130
<https://archive.org/details/sahih.bukharienglish/page/n3451/mode/1up>

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v6, p294,
Virtues Of The Companions, Chapter 13, Hadith [6287] 81 - (2440), [6288] 81 - (2440)
<https://archive.org/details/Sahih.muslimenglish/page/n3007/mode/1up>

Sunan Abu Dawud, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, KSA, edn.1, 2008, v5, p326, The Book of Etiquette, Chapter 54, Hadith 4931, 4932
<https://archive.org/details/SunanAbiDawud5Vol/page/n2732/mode/1up>

Sunan An-Nasai, Tr. Nasiruddin al-Khattab, Darussalam, Riyadh, KSA, 2007, v4, p181, The Book of Marriage, Chapter 78, Hadith 3380
<https://archive.org/details/SunanAnNasaiIslamicFoundationArabicBenglaiPart3DeepDownload.com/Sunan%20An%20Nasai%20%28Darussalam%20Publication%20Arabic%20English%29%20Vol.%204%20-%203087-3970%20%28DeepDownload.com%29/page/n179/mode/1up>

Sunan Ibn Majah, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, K.S.A, 2007, v3, P133, The Chapters On Marriage, Chapter 50, Hadith 1982 <https://archive.org/details/sunan-ibn-majah-volume-3-english/sunan-ibn-majah-volume-3-english/page/133/mode/1up>

सुनान अबु दौद, त्र. नासिरुद्दीन अल-खट्टाब, दारुसलाम पब., रियाध, क.स.अ, २००८, व५, प३२६, दौद का
सुनान अल-नासै, त्र. नासिरुद्दीन अल-खट्टाब, दारुसलाम, रियाध, क.स.अ, २००७, व४, प१८१, दौद का
सुनान इब्न मजह, त्र. नासिरुद्दीन अल-खट्टाब, दारुसलाम पब., रियाध, क.स.अ, २००७, व३, प१३३, दौद का
<https://archive.org/details/sahibbukharisharifhindivol7.52456516/page/n496/mode/1up>

सुनान अबु दौद (सुनान अबु दौद), सुनान अबु दौद, सुनान अबु दौद- सुनान अबु दौद
सुनान अबु दौद, सुनान अबु दौद, सुनान अबु दौद- सुनान अबु दौद, सुनान अबु दौद, सुनान अबु दौद,
सुनान अबु दौद, सुनान अबु दौद सुनान अबु दौद, सुनान अबु दौद- सुनान अबु दौद. सुनान अबु दौद सुनान अबु दौद,
सुनान अबु दौद

सुनान अबु दौद सुनान अबु दौद, सुनान अबु दौद: सुनान अबु दौद सुनान अबु दौद
सुनान अबु दौद, सुनान अबु दौद: सुनान अबु दौद सुनान अबु दौद, सुनान अबु दौद, सुनान अबु दौद
सुनान अबु दौद, सुनान अबु दौद, सुनान अबु दौद, सुनान अबु दौद सुनान अबु दौद सुनान अबु दौद,
सुनान अबु दौद, सुनान अबु दौद

<https://archive.org/details/sunanabudawoodcompletebookhindi2of2/page/n528/mode/1up>

[4]

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v4, p46, The Book Of Marriage, Chapter 10, Hadith [3481] 71 - (1422)
<https://archive.org/details/Sahih.muslimenglish/page/n1725/mode/1up>

[5]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v7, p85, The Book Of An-Nikah, Chapter 83, Hadith 5190(<https://archive.org/details/sahih.bukharienglish/page/n2999/mode/1up>); p109, Chapter 115, Hadith 5236 <https://archive.org/details/sahih.bukharienglish/page/n3023/mode/1up>

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v2, p410-412, The Book Of The Two Id Prayers, Chapter 4, Hadith [2063] 17 - (892) to [2068] 21 - (892)
<https://archive.org/details/Sahih.muslimenglish/page/n1035/mode/1up>

Sunan An-Nasai, Tr. Nasiruddin al-Khattab, Darussalam, Riyadh, KSA, 2007, v2, p447, The Book Of The Prayer For The Two Eids , Chapter 34, 35, Hadith 1595, 1596
<https://archive.org/details/SunanAnNasaiIslamicFoundationArabicBenglaiPart3DeepDownload.com/Sun>

۱۱۱۱۱ ۱۱۱۱۱۱، ۱۱۱۱۱ ۱۱، ۱۱۱۱۱۱۱ ۱۱۱۱ ۱۱۱۱۱۱، ۱۱۱۱۱۱۱ ۱۱۱۱۱
 ۱۱۱۱ ۱۱۱۱، ۱۱۱۱۱۱ (۱۱۱۱۱۱۱۱)، ۱۱۱۱۱ ۱۱۱۱۱۱۱، ۱۱۱۱، ۱۱.
 ۱۱۱، ۱۱۱۱۱۱ ۱۱ ۱۱۱۱۱۱، ۱۱۱ ۱۱، ۱۱۱۱
 ۱۱۱۱(<https://archive.org/details/sahihbukharisharifhindivol6.43955244/page/n649/mode/1up>);۱۱.
 ۱۱۱، ۱۱۱ ۱۱۱، ۱۱۱۱ ۱۱۱۱
<https://archive.org/details/sahihbukharisharifhindivol6.43955244/page/n677/mode/1up>

Sunan Abu Dawud, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, KSA, edn.1, 2008, v3, p246, The Book of Jihad, Chapter 61, Hadith 2578
<https://archive.org/details/SunanAbiDawud5Vol/page/n1482/mode/1up>

Sunan Ibn Majah, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, K.S.A, 2007, v3, P131, The Chapters On Marriage, Chapter 50, Hadith 1979 <https://archive.org/details/sunan-ibn-majah-volume-3-english/sunan-ibn-majah-volume-3-english/page/131/mode/1up>

ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय
 ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय, ॐ नमो भगवते वासुदेवाय
<https://archive.org/details/sunanabudawoodcompletebookhindi1of2/page/n603/mode/1up>

[7]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v5, p139, 140, The Merits Of Al-Ansar, Chapter 44, Hadith 3894
<https://archive.org/details/sahih.bukharienglish/page/n2135/mode/1up>

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v4, p45, The Book Of Marriage, Chapter 10, Hadith [3479] 69 - (1422)
<https://archive.org/details/Sahih.muslimenglish/page/n1724/mode/1up>

Sunan Abu Dawud, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, KSA, edn.1, 2008, v5, p327, 328, The Book of Etiquette, Chapter 55, Hadith 4933-4937
<https://archive.org/details/SunanAbiDawud5Vol/page/n2733/mode/1up>

Sunan Ibn Majah, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, K.S.A, 2007, v3, P76, The Chapters On Marriage, Chapter 13, Hadith 1876 <https://archive.org/details/sunan-ibn-majah-volume-3-english/sunan-ibn-majah-volume-3-english/page/76/mode/1up>

□□□□ □□□□□□, □□□□□ □□□□, □□□□□□□ □□□□ □□□□□□, □□□□□□□
□□□□□ □□□□ □□□□, □□□□□□ (□□□□□□□□□), □□□□□ □□□□□□□□, □□□□□,
□□. □□□□-□□□□, □□□□□□ □□□□□□□□, □□□□ □□, □□□□□ □□□□□
<https://archive.org/details/sahibbukharisharifhindivol5.34654394/page/n272/mode/1up>

□□□□ □□□□□□□□ (□□□□□□□□□), □□□□□ □□□□, □□□□□□□- □□□□□□□ □□□□□
□□□□□□□□□□, □□□□□□□ □□□□□□□□□□□□, □□□□□□□□-□, □□□□□□ □□□□□□, □□□□□,
□□. □□□□, □□□□□ □□ □□□□□□ □□ □□□□□, □□□□- □□□□□ □□□□□□□□ □□ □□□□□□
(□□□□□□□□ □□ □□□□) □□□□□ □□ □□□□□, □□□□□ □□□□

[illegible]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v5, p140,
The Merits Of Al-Ansar, Chapter 44, Hadith
3896(<https://archive.org/details/sahih.bukharienglish/page/n2136/mode/1up>); v7, p57, The Book Of
An-Nikah, Chapter 39, 40, Hadith 5133, 5134
(<https://archive.org/details/sahih.bukharienglish/page/n2971/mode/1up>); p69, chapter 60, Hadith
5158(<https://archive.org/details/sahih.bukharienglish/page/n2983/mode/1up>)

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v4, p46, The Book Of Marriage, Chapter 10, Hadith [3480] 70 - (1422), [3482] 72 - (1422)
<https://archive.org/details/Sahih.muslimenglish/page/n1724/mode/1up>

Sunan Abu Dawud, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, KSA, edn.1, 2008, v2, p540, The Book of Marriage, Chapter 32, 33, Hadith 2121(<https://archive.org/details/SunanAbiDawud5Vol/page/n1208/mode/1up>); v5, p327, 328, The Book of Etiquette, Chapter 55, Hadith 4933, 4935
<https://archive.org/details/SunanAbiDawud5Vol/page/n2733/mode/1up>

Sunan An-Nasai, Tr. Nasiruddin al-Khattab, Darussalam, Riyadh, KSA, 2007, v4, p118, The Book of Marriage, Chapter 29, Hadith 3257, 3258(<https://archive.org/details/SunanAnNasaiIslamicFoundationArabicBenglaiPart3DeepDownload.com/Sunan%20An%20Nasai%20%28Darussalam%20Publication%20Arabic%20English%29%20Vol.%204%20-%203087-3970%20%28DeepDownload.com%29/page/n116/mode/1up>); v4, p181, 182, The Book of Marriage, Chapter 78, Hadith 3380, 3381
<https://archive.org/details/SunanAnNasaiIslamicFoundationArabicBenglaiPart3DeepDownload.com/Sunan%20An%20Nasai%20%28Darussalam%20Publication%20Arabic%20English%29%20Vol.%204%20-%203087-3970%20%28DeepDownload.com%29/page/n179/mode/1up>

Sunan Ibn Majah, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, K.S.A, 2007, v3, P77, The Chapters On Marriage, Chapter 13, Hadith 1877 <https://archive.org/details/sunan-ibn-majah-volume-3-english/sunan-ibn-majah-volume-3-english/page/77/mode/1up>

Jami At-Tirmidhi, Tr. Abu Khalliy, Darussalam pub., Riyadh, KSA, 2007, v2, p479-480, The Chapters on Marriage, Chapter 19, Hadith 1109
<https://archive.org/details/Jami.tirmidhienglish/page/n1018/mode/1up>

Sunan An-Nasai, Tr. Nasiruddin al-Khattab, Darussalam, Riyadh, KSA, 2007, v4, p199-200, The Book Of The Kind Treatment Of Women, Chapter 3, Hadith 3401, 3402
<https://archive.org/details/SunanAnNasaiIslamicFoundationArabicBenglaiPart3DeepDownload.com/Sun>

an%20An%20Nasai%20%28Darussalam%20Publication%20Arabic%20English%29%20Vol.%204%20-%203087-3970%20%28DeepDownload.com%29/page/n197/mode/2up

Jami At-Tirmidhi, Tr. Abu Khallyl, Darussalam pub., Riyadh, KSA, 2007, v6, p492-493, Chapters On Al-Manaqib, Chapter 62, Hadith 3879 <https://archive.org/details/Jami.tirmidhienglish/page/492/mode/1up>

□□□□ □□□□□□, □□□□□ □□□□, □□□□□□□ □□□□ □□□□□□, □□□□□□□
□□□□□ □□□□ □□□□, □□□□□□ (□□□□□□□□□), □□□□□ □□□□□□□□, □□□□□,
□□. □□□-□□□, □□□□□□□□ □□□□□□□□□□□□□□, □□□□ □□, □□□□□ □□□□
<https://archive.org/details/sahihbukharisharifhindivol5.34654394/page/n194/mode/1up>

[10]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v1, p177,
The Book Of Wudu, Chapter 64, Hadith 229-230
<https://archive.org/details/sahih.bukharienglish/page/n177/mode/1up>

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v1, p410-413, The Book Of Purification, Chapter 32, Hadith [668] 105 - (288) to [674] 109 - (290)
<https://archive.org/details/Sahih.muslimenglish/page/n410/mode/1up>

Sunan An-Nasai, Tr. Nasiruddin al-Khattab, Darussalam, Riyadh, KSA, 2007, v1, p184-186, The Book Of Purification, Chapter 187, Hadith 296-302
<https://archive.org/details/SunanAnNasaiIslamicFoundationArabicBenglaiPart3DeepDownload.com/Sun>

The Distinguished Jurist's Primer (Bidayat al-Mujtahid wa Nihayat al-Muqtasid) of Ibn Rushd, Tr. Imran Ahsan Khan Nyazee, Garnet Publishing Limited, UK, edn.1, 1996, v2, p6
<https://archive.org/details/distinguishedjur0002aver/page/6/mode/1up>

*alt link - <https://archive.org/stream/BidayatAl-mujtahidTheDistinguishedJuristsPrimerVol2/TheDistinguishedJuristsPrimerVol2#page/n9/mode/1up>

Rulings Pertaining To Muslim Women, by Dr.Saleh Fauzan Al- Fauzan, Tr. Burhan Loqueman, Darussalam pub., Riyadh (KSA), Edn. 2, 2003, p111-112
https://archive.org/details/r_20210818/page/111/mode/1up

*Alt links

-

<https://books.google.co.in/books?id=J7jziujF8pIC&pg=PA111&lpg=PA111&dq=%22this+is+because+abu+bakr%22&source=bl&ots=5Jt1KA4afe&sig=iwCvf01RkvqwjaiYh26DjrSymh8&hl=en&sa=X&ved=0ahUKEwjX3LmIhPHPAhVMHpQKHTFgCbQQ6AEINjAG#v=onepage&q=%22this%20is%20because%20abu%20bakr%22&f=false>

- <https://darpdfs.org/wp-content/uploads/2020/09/Rulings-Pertaining-to-Muslim-Women-Sh.-Salih-Al-Fawzan-compressed.pdf>

Bulugh Al-Maram, Compiled by Al-Hafiz Ibn Hajar Al-Asqalani, With Brief Notes from the Book Subul-Us-Salam, written by Muhammad bin Ismail As-Sanani, Darussalam Publishers and Distributors, Riyadh, Saudi Arabia, edn. 2, 2002, p318, Note 1
<https://archive.org/details/055bulughalmaram/page/n318/mode/1up>

Also see,

Source basis: Hanafi -

Seadet-i Ebediyye, Endless Bliss, 5th Fascicle, Huseyn Ilmi Isik, edn.17, Hakikat Kitabevi, Istanbul, Turkey, 2014, p167 <https://archive.org/stream/SeadetIEbediyyeEndlessBlissSixthFascicle/Seâdet-i%20Ebediyye%20Endless%20Bliss%20Fifth%20Fascicle#page/n166/mode/1up>

*Alt link - https://archive.org/details/endless-bliss-fifth-fascicle_202008/page/167/mode/1up

Source basis: Maliki -

The Risala of 'Abdullah ibn Abi Zayd al-Qayrawani (922-996CE), Including commentary from ath-Thamr ad-Dani by al-Azhari, A treatise on Maliki fiqh, Chapter 32, section 32.2a
<https://bewley.virtualave.net/Rismarr.html>

*Cached link -

<https://web.archive.org/web/20210110163546/https://bewley.virtualave.net/Rismarr.html>

Source basis: Shafi'i -

Reliance of The Traveller : Classic Manual of Islamic Sacred Law by Naqib Al-Misri, Tr. Nuh Ha Mim Keller, Amana Pub., Maryland (U.S.A), revised edition, p522

<https://archive.org/stream/shafiMazhab/RelianceOfTheTraveller-TheClassicManualOfIslamicSacredLawumdatAl-salikByAhmadIbnNaqibAl-misri#page/n540/mode/2up>

Fath-Huddayyan Fi Fiquhi Khairil Adhyan, by Sayyid Muhammad Imamul Aroos Ma'apillai Lebbai Alim, Tr. Saifuddin J. Aniff-Doray, Aroosiyya Pub., Colombo/Srilanka, 2nd print, 1975, P427

<https://archive.org/stream/FATHHUDDAYYAN/FATH-HU-DAYYAN#page/n483/mode/2up>

A Sunni Shafi'i Law Code, by Anwar Ahmad Qadri, Sh. Muhammad Ashraf pub., Lahore, Pakistan, edn.1, 1984, p93 <https://archive.org/details/sunnishafiilawco0000absh/page/93/mode/1up>

The Mukhtasar of Al-Khiraqi: A Tenth Century Work On Islamic Jurisprudence, Translation and annotations by Anas Khalid, New York University, 1992, p406, annotation no. 789
<https://archive.org/details/MukhtasarAl-khiraqi/page/n418/mode/1up>

Chapters on Marriage and Divorce: Responses of Ibn Hanbal and Ibn Rahwayh, Tr. Susan A. Sectorsky, University of Texas Press, Austin, 1993, 1st edn.,
p63(<https://archive.org/details/chapteronmarria0000ibna/page/63/mode/1up>),
p96(<https://archive.org/details/chapteronmarria0000ibna/page/96/mode/1up>)

Also see,

The Mainstay, by ibn Qudama al-Maqdisi, Tr. Muhtar Holland, Al-Baz Publishing inc., Florida, p201
<https://archive.org/details/UmdatAlFiqh/page/n214/mode/1up>

Fatwas of Ibn Baz, The General Presidency of Scholarly Research and Ifta, Riyadh, Volume 20, Part no. 20, page267-273(<https://www.alifta.gov.sa/En/IftaContents/IbnBaz/Pages/default.aspx?cultStr=en&View=Page&PageID=3984&PageNo=1&BookID=14>)/ cached link -
<https://web.archive.org/web/20210315063325/https://www.alifta.gov.sa/En/IftaContents/IbnBaz/Pages/default.aspx?cultStr=en&View=Page&PageID=3984&PageNo=1&BookID=14>}; page410-413
{(<https://www.alifta.gov.sa/En/IftaContents/IbnBaz/Pages/default.aspx?View=Page&PageID=4019&CultStr=&PageNo=1&NodeID=1&BookID=14>)/ cached link -
<https://web.archive.org/web/20210315073553/https://www.alifta.gov.sa/En/IftaContents/IbnBaz/Pages/default.aspx?View=Page&PageID=4021&CultStr=&PageNo=1&NodeID=1&BookID=14>}; page 415
{(<https://www.alifta.gov.sa/En/IftaContents/IbnBaz/Pages/default.aspx?View=Page&PageID=4021&CultStr=&PageNo=1&NodeID=1&BookID=14>)}.

Str=&PageNo=1&NodeID=1&BookID=14)/ cached link -

[https://web.archive.org/web/20210315072700/https://www.alifta.gov.sa/En/IftaContents/IbnBaz/Pages/default.aspx?View=Page&PageID=4019&CultStr=&PageNo=1&NodeID=1&BookID=14}](https://web.archive.org/web/20210315072700/https://www.alifta.gov.sa/En/IftaContents/IbnBaz/Pages/default.aspx?View=Page&PageID=4019&CultStr=&PageNo=1&NodeID=1&BookID=14)

[12.1]

Islam: Questions & Answers - Jurisprudence and Islamic Rulings: Transactions, by Muhammad Saed Abdul-Rahman, part4, v25, MSA Pub. Ltd., U.K., 2004, p253-255
https://archive.org/details/iq2_20210104/page/n7650/mode/1up

[13]

Ibid. p149 https://archive.org/details/iq2_20210104/page/n7546/mode/1up

[14]

Sunan Ibn Majah, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, K.S.A, 2007, v4, P353-354, Chapters On Food, Chapter 37, Hadith 3324 <https://archive.org/details/sunan-ibn-majah-volume-3-english/sunan-ibn-majah-volume-4-english/page/353/mode/1up>

Sunan Abu Dawud, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, KSA, edn.1, 2008, v4, p328, The Book of Medicine, Chapter 20, Hadith 3903
<https://archive.org/details/SunanAbiDawud5Vol/page/n2190/mode/1up>

[15]

Islam: Questions & Answers - Jurisprudence and Islamic Rulings: Transactions, by Muhammad Saed Abdul-Rahman, part4, v25, MSA Pub. Ltd., U.K., 2004, p176
https://archive.org/details/iq2_20210104/page/n7573/mode/1up

Also see,

Islamic Jurisprudence According to the Four Sunni Schools, Volume I, Modes of Islamic Worship, by 'Abd al-Rahman al-Jazin, Translated from the Arabic by Nancy Roberts, published by Fons Vitae, Louisville, USA, 2009, Hanafi school's view (pages 130, 908), Maliki school's view (pages 145-146, 906-907), Hanbali school's view (page 131)
<https://archive.org/details/IslamicJurisprudenceAccordingToTheFourSunniSchoolsAlFiqhalaAlMadhahibAlArbaah/page/n161/mode/1up>

The Distinguished Jurist's Primer (Bidayat al-Mujtahid wa Nihayat al-Muqtasid) of Ibn Rushd, Tr. Imran Ahsan Khan Nyazee, Garnet Publishing Limited, UK, edn.1, 1996, v2, p6 (views of Malik and Shafi'i)
<https://archive.org/details/distinguishedjur0002aver/page/63/mode/1up>

*alt link -

<https://archive.org/details/BidayatAl-mujtahidTheDistinguishedJuristsPrimerVol2/page/n66/mode/1up?view=theater>

500 Questions and Answers on Islamic Jurisprudence/ Muhammad M. Abdul Fattah, Dar Al-Manarah Pub., El-Mansoura/Egypt, 2006, p47
<https://archive.org/details/500QuestionsAndAnswersOnIslamicJurisprudence>

Source basis: Hanbali -

Chapters on Marriage and Divorce: Responses of Ibn Hanbal and Ibn Rahwayh, Tr. Susan A. Spector, University of Texas Press, Austin, 1993, 1st edn., p100
<https://archive.org/details/chaptersonmarria0000ibna/page/100/mode/1up>

The Mukhtasar of Al-Khiraqi: A Tenth Century Work On Islamic Jurisprudence, Translation and annotations by Anas Khalid, New York University, 1992, p229 (Hanbali school's view
<https://archive.org/details/MukhtasarAl-khiraqi/page/n241/mode/1up>); p430, annotation 1014 (view of Abu Hanifa and Shafi'i <https://archive.org/details/MukhtasarAl-khiraqi/page/n442/mode/1up>)

Source basis: Hanafi -

Heavenly Ornaments (Bahisti Zewar)/Maulana Ashraf Ali Thanwi/ Tr. Maulana Muhammad Mahomedy (Zam Zam Pub., Karachi/Pak, edn. 2, 2005), p71

https://archive.org/stream/BahishtiZewar_201307/BahishtiZewar#page/n79/mode/2up

□□□□□□ □□□□□□, □□□□□□ □□□□□ □□□ □□□□□□, Published by Mohammad Yunus for Idara Impex, New Delhi, 2015, □□. □□
<https://archive.org/details/ISLAMICBOOKSINHINDI/BahishtiZewarhindi/page/n93/mode/2up>

□□□□□ □□□□□□, □□□□□ □□□□□□□□, □□□□□□□□□□- □□□□□□ □□□□ □□□
□□□□□ □□□□□□, □□□□□□□□- □□□□□□ □□□□□□□□ □□□□□□ □□□□□□
□□□□□□□□, □□□□□□- □□□□□□ □□□□□ □□□□□□, □□□□□□□□, □□□□□, □□□□□, □□. □□
<https://archive.org/details/1367HijriBaharEShariatAlAmjadAliAazmil1616maktabatzeenatfatima.wordpress.comOfShakil917698679976/%5B1367%20Hijri%5D%20Bahar%20e%20Shariat%20al%20Amjad%20Ali%20Aazmi%202%20%20%20E0%A4%AC%E0%A4%B9%E0%A4%BE%E0%A4%B0%E0%A5%87%20%E0%A4%B6%E0%A4%B0%E0%A5%80%E0%A4%85%E0%A4%A4%20%E0%A4%85%E0%A4%B2%20%E0%A4%85%E0%A4%AE%E0%A4%9C%E0%A4%A6%20%E0%A4%85%E0%A4%B2%E0%A5%80%20%E0%A4%86%E0%A5%9B%E0%A4%AE%E0%A5%80%20%20%40maktabatzeenatfatima.wordpress.com%20Of%20Shakil%20%40%2B91%207698679976/page/n36/mode/1up>

Source basis: Shafi'i -

Reliance of The Traveller : Classic Manual of Islamic Sacred Law/ Naqib Al-Misri, Amana Pub., Maryland (U.S.A.), p80 <https://archive.org/stream/shafiMazhab/RelianceOfTheTraveller-TheClassicManualOfIslamicSacredLawumdatAl-salikByAhmadIbnNaqibAl-misri#page/n97/mode/2up>

[15.1]

Chapters on Marriage and Divorce: Responses of Ibn Hanbal and Ibn Rahwayh, Tr. Susan A. Sectorsky, University of Texas Press, Austin, 1993, 1st edn., p96
<https://archive.org/details/chapteronmarria0000ibna/page/96/mode/1up>

[16]

Abridged translation of the corresponding book of the Fatawa Alamgiri by Neil B.E. Baillie, present in A Digest of Moohummudan Law (Smith, Elder & Co., Waterloo Place/London), part 1, edn.2, 1875, Book I, Of Marriage, p54 <https://archive.org/stream/digestmoohummud00bailgoog#page/n111/mode/2up>

* Urdu translation of Fatawa Alamgiri

فتاوی عالمگیری، جلد دوم، کتاب النکاح، باب چار، مترجم مولانا سید امیر علی، ناشر مکتبہ رحمانیہ اردو بازار، لاہور

<https://archive.org/details/fatawa-alamgiri-vol-1-10/FatawaAalamgeeri-volume2-Urdu/page/n154/mode/1up>

[17]

A Dissertation On The Muslim Law Of Marriage, by Al-haj Mahomed Ullah Ibn S. Jung, University Of Allahabad, 1926, p41 <https://archive.org/details/in.ernet.dli.2015.513576/page/41/mode/1up>

The Hedaya (English translation of Burhan al-Din al-Marghinani's Al-Hidayah), Tr. Charles Hamilton, Preface & Index- Standish Grove Grady, W H Allen & Co., London, 1870, edn. 2, p141
<https://archive.org/details/dli.csl.5767/page/n189/mode/1up>

*Alt link - <https://archive.org/details/hedayaorguidecom0000hami/page/141/mode/1up>

[18]

Mahomedan Law, by Moulvi Mahomed Yusoof Khan Bahadur (Thacker, Spink & Co., Calcutta, 1895), v2, p266 <https://archive.org/stream/in.ernet.dli.2015.15161/2015.15161.Mahomedan-Law-Vol-ii-1895#page/n309/mode/2up>

[19]

Islamic Jurisprudence According to the Four Sunni Schools, Volume I, Modes of Islamic Worship, by 'Abd al-Rahman al-Jazin, Translated from the Arabic by Nancy Roberts, published by Fons Vitae, Louisville, USA, 2009, p906-907
<https://archive.org/details/IslamicJurisprudenceAccordingToTheFourSunniSchoolsAlFiqhalaAlMadhahibAlArbaah/page/n938/mode/1up>

[20]

Quran 2:229, 236, 237; 4:4, 19-20, 24-25, 127; 5:5; 33:50; 60:10-11

[21]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v7, p172, The Book Of Divorce, Chapter 53, Hadith 5350
<https://archive.org/details/sahih.bukharienglish/page/n3086/mode/1up>

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v4, p188, The Book Of Lian, Chapter 19, Hadith [3748] 5 - (1493)
<https://archive.org/details/Sahih.muslimenglish/page/n1867/mode/1up>

Sunan Ibn Majah, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, K.S.A, 2007, v3, P78, The Chapters On Marriage, Chapter 15, Hadith 1879 <https://archive.org/details/sunan-ibn-majah-volume-3-english/sunan-ibn-majah-volume-3-english/page/78/mode/1up>

[22]

Mahomedan Law, by Moulvi Mahomed Yusoof Khan Bahadur (Thacker, Spink & Co., Calcutta, 1895), v2, p168 <https://archive.org/stream/in.ernet.dli.2015.15161/2015.15161.Mahomedan-Law-Vol-ii-1895#page/n213/mode/2up>

Al-Hidayah, The Guidance, Burhan al-Din al-Farghani al-Marghinani (Tr., Intro, Commt., Notes, Imran Ahsan Khan Nyazee), Amal Press, Bristol/England, 2006, V1, P521 <https://archive.org/stream/the-mukhtasar-al-quduri/Al-Hidayah%20%28The%20Guidance%29%20-%20Vol%201#page/521/mode/2up>

[23]

Mahomedan Law, by Moulvi Mahomed Yusoof Khan Bahadur (Thacker, Spink & Co., Calcutta, 1895), v2, p174 <https://archive.org/details/in.ernet.dli.2015.15161/page/n219/mode/1up?view=theater>

A Summary of Islamic Jurisprudence by Dr. Salih al Fawzan (Al Maiman Publishing House, Riyadh, Saudi Arabia), v2, p398

https://archive.org/stream/ASummaryOfIslamicJurisprudence/En_a_summary_of_islamic_jurisprudenc_e_part2#page/n416/mode/2up

Sunan Abu Dawud, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, KSA, edn.1, 2008, v4, p152, The Book of Employment, Chapter 77, Hadith 3530

<https://archive.org/details/SunanAbiDawud5Vol/page/n2014/mode/1up>

[24]

The Islamic Institution Of Mahr, by Dr M. Afzal Wani, Upright Study Home, Kashmir, 1996, edn.1, p49

<https://archive.org/details/islamicinstituti0000wani/page/49/mode/1up>

A Dissertation On The Muslim Law Of Marriage, by Al-haj Mahomed Ullah Ibn S. Jung, University Of Allahabad, 1926, p29 <https://archive.org/details/in.ernet.dli.2015.513576/page/29/mode/1up>

[25]

Abridged translation of the corresponding book of the Fatawa Alamgiri by Neil B.E. Baillie, present in A Digest of Moohummudan Law (Smith, Elder & Co., Waterloo Place/London), part 1, edn.2, 1875, Book I, Of Marriage, p54 <https://archive.org/stream/digestmoohummud00bailgoog#page/n111/mode/2up>

* Urdu translation of Fatawa Alamgiri

فتاوی عالمگیری، جلد دوم، کتاب النکاح، باب چار، مترجم مولانا سید امیر علی، ناشر مکتبہ رحمانیہ اردو بازار، لاہور، -FatawaAalamgeeri-volume2-
<https://archive.org/details/fatawa-alamgiri-vol-1-10/FatawaAalamgeeri-volume2-#page/n154/mode/1up>

[26]

The Principles Of Muhammadan Jurisprudence According To The Hanafi, Maliki, Shafi'i & Hanbali Schools
by Abdur Rahim, Luzac & Co. Pub., London, 1911, p331-333
<https://archive.org/details/principlesofmuha00rahiuoft/page/331/mode/1up>

The Islamic Institution Of Mahr, by Dr M. Afzal Wani, Upright Study Home, Kashmir, 1996, edn.1, p193-194(<https://archive.org/details/islamicinstituti0000wani/page/193/mode/1up>);
p203(<https://archive.org/details/islamicinstituti0000wani/page/203/mode/1up>)

A Dissertation On The Muslim Law Of Marriage, by Al-haj Mahomed Ullah Ibn S. Jung, University Of Allahabad, 1926, p58 <https://archive.org/details/in.ernet.dli.2015.513576/page/58/mode/1up>

Source basis: Hanafi -

The Hedaya (English translation of Burhan al-Din al-Marghinani's Al-Hidayah), Tr. Charles Hamilton, Preface & Index- Standish Grove Grady, W H Allen & Co., London, 1870, edn. 2, p37
<https://archive.org/details/dli.csl.5767/page/n85/mode/1up>

*Alt link - <https://archive.org/details/hedayaorguidecom0000hami/page/37/mode/1up>

Seadet-i Ebediyye, Endless Bliss, 5th Fascicle, Huseyn Ilmi Isik, edn.13, Hakikat Kitabevi, Istanbul, Turkey, 2014, p149 <https://archive.org/details/SeadetIEbediyyeEndlessBlissSixthFascicle/Se%C3%A2det-i%20Ebediyye%20Endless%20Bliss%20Fifth%20Fascicle/page/n148/mode/1up>

[27]

The Life Of The Prophet Muhammad (Al-Sira al-Nabawiyya) by Ibn Kathir, Tr. Trevor Le Gassick (Garnet Publishing Limited, U.K, edn.1, 2000), v2, p93-94
<https://archive.org/stream/TheLifeOfTheProphetMuhammad-EnglishTranslationOfIbnKathirsAlSira/TheLifeOfTheProphetMuhammad-EnglishTranslationOfIbnKathirsAlSiraAlNabawiyyaVolume2#page/n115/mode/2up>

[28]

The Distinguished Jurist's Primer (Bidayat al-Mujtahid wa Nihayat al-Muqtasid) of Ibn Rushd, Tr. Imran Ahsan Khan Nyazee, Garnet Publishing Limited, UK, edn.1, 1996, v2, p6
<https://archive.org/details/distinguishedjur0002aver/page/6/mode/1up>

[29]

Fatwa no. 92608, Date: 5-12-2006
{(<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&lang=E&Id=92608>)/ cached link -
<https://web.archive.org/web/20161019203823/http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&lang=E&Id=92608>}; Fatwa no. 191627, Date: 2-12-2012
{(<http://www.islamweb.net/emainpage/index.php?page=showfatwa&Option=Fatwald&Id=191627>)/ cached link -
<https://web.archive.org/web/20161019203646/http://www.islamweb.net/emainpage/index.php?page>

=showfatwa&Option=Fatwald&Id=191627}, issued on the website affiliated to the Ministry of Endowments and Islamic Affairs, Government of Qatar.

Question & Answer no.122534 {{(https://islamqa.info/en/122534)/ cached link - https://web.archive.org/web/20161016100343/https://islamqa.info/en/122534}; Question & Answer no.124483{{(https://islamqa.info/en/124483)/ cached link - https://web-beta.archive.org/web/20161122133503/https://islamqa.info/en/124483}}, on a website running under the general supervision of Shaykh Muhammad Saalih al-Munajjid, Saudi Arabia.

Fatwa no. 21031, given by Mawlana Abdul Azīm bin Abdur Rahman, Student Darul Iftaa, U.S.A., checked and approved by Mufti Ebrahim Desai, Date: 16th May 2012
{{(http://www.askimam.org/public/question_detail/21031)/ cached link - https://web.archive.org/web/20161017150601/http://www.askimam.org/public/question_detail/21031s}

Answer to a question by Shaykh Ahmad Musa Jibril, former student of Islamic University of Madinah.
Video link - https://www.youtube.com/watch?v=L4UwfLSMJTk

Cached link -
https://web.archive.org/web/20150601154004/https://www.youtube.com/watch?v=L4UwfLSMJTk

(Urdu language) Lecture by a Muslim scholar, Fariq Ibn Manzoor on a pro-Islamic YouTube channel, Peace For Humanity https://m.youtube.com/watch?v=KEKMPqZO21c

*Cached link -

<https://web.archive.org/web/20210820221744/https://www.youtube.com/watch?app=desktop&v=KEKMPqZO21c>

[30]

See,

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v1, p299, The Book Of As-Salat, Chapter 86 titled, (If) a mosque (is built) on a road, it should not be a cause of harm for the people, Hadith 476 <https://archive.org/details/sahih.bukharienglish/page/n299/mode/1up>

And

Al Bukhari's Sahih, Tr. Mohammad Mahdi Al Sharif, Dar Al-kotob Al-ilmiyah, Beirut, Lebanon, 2007, v1, edn.2, p238, The Book Of Prayer, Chapter 86 titled, Building the mosque on the way, in such a way as to cause no harm to anyone, Hadith 476 <https://archive.org/details/BukhariVol.220473948/Bukhari%20vol.%201%2C%201-2046/page/n239/mode/1up>

Aforementioned translations are used to claim that Aisha had already attained the puberty even before the Prophet contracted the marriage with her. But following points tell that aforementioned translations are incorrect.

Point 1 - According to Moulana Haroon Abasoomar (a senior Hadith lecturer and Masjid Imam, Isipingo Beach, South Africa) & Moulana Muhammad Abasoomar (Graduate of Madrasah Ta'limuddeen, Isipingo Beach, South Africa, a Hadith Specialist),

//The words used by Sayyidah 'Aishah (radiyallahu'anha) in the ORIGINAL text are: أبوي أعقل لم which CORRECTLY translate as: 'I never knew [or remember] my parents' following another religion. . . All this means is that Sayyidah 'Aishah (radiyallahu'anha) was born in a Muslim home. She never saw the period her parents spent before Islam. This does NOT confirm anything regarding her age.//({(<https://hadithanswers.com/explanation-on-the-marriage-age-of-aaishah-radiyallahu-anha/>)
Cached link (<https://web.archive.org/web/20201119153658/https://hadithanswers.com/explanation-on-the-marriage-age-of-aaishah-radiyallahu-anha/>)}

Point 2 - Compare the translations in question with the translation done by Aisha Abdurrahman Bewley (translator of Tafsir Al-Qurtubi, Dar Al Taqwa Ltd, London, 2003) which confirms the view of the aforementioned Hadith scholars. See, the Hadith under the chapter titled 'A mosque should not be built in a thoroughfare if that would be detrimental to people' in the Book Of Prayer of Sahih Al-Bulkari, provided online by the translator on her personal webpage*
({(<https://bewley.virtualave.net/bukhari5.html#8>)/ cached link
(<https://web.archive.org/web/20200219232452/http://bewley.virtualave.net/bukhari5.html#8>)).

*Aisha Abdurrahman Bewley's webpage is cross-referred by Kitaabun, an online bookshop specialising in classical and contemporary Islamic books; offices located on Uppingham Road, Leicester LE5 0QF/UK
({(<https://kitaabun.com/shopping3/contents-muwatta-imam-malik-anas-translated-aish-a-121.html>)
cached link (<https://web.archive.org/web/20201127142838/https://kitaabun.com/shopping3/contents-muwatta-imam-malik-anas-translated-aish-a-121.html>)}

Point 3 - Similar view as that of the aforementioned Hadith scholars was expressed on an online Islamic forum as well. {(<https://www.ummah.com/forum/forum/ummah-com-dawah-section/questions-about-islam-muslim/393373-question-about-bukhari-hadith>)} Cached link (https://web.archive.org/web/20201124203910if_/https://www.ummah.com/forum/forum/ummah-com-dawah-section/questions-about-islam-muslim/393373-question-about-bukhari-hadith)}

From this forum, we also get to know that those Arabic words, of which the translation is in question, are also present in another Hadith of Sahih Al-bukhari itself, which this time are translated by the same translators in agreement with the aforementioned Hadith scholars. Whereas, Aisha Abdurrahman Bewley's translations in both the places are consistent with the view of the aforementioned Hadith scholars.

See,

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v5, p144, The Merits Of Al-ansar, Chapter 45 titled, The Emigration Of The Prophet And His Companions To Al-madina, Hadith 3905 <https://archive.org/details/sahih.bukharienglish/page/n2140/mode/1up>

Al Bukhari's Sahih, Tr. Mohammad Mahdi Al Sharif, Dar Al-kotob Al-ilmiyah, Beirut, Lebanon, 2007, edn.2, v2, p514, The Merits Of The Ansar, Chapter 45 titled, The Prophet And His Companions' Immigration, Hadith 3905 <https://archive.org/details/BukhariVol.220473948/Bukhari%20vol.%202%2C%202047-3948/page/n1031/mode/1up>

And

Aisha Abdurrahman Bewley's translation, The Sahih Collection of al-Bukhari, Book of the Virtues of the Companions, Chapter LXXIV: The emigration of the Prophet and his Companions to Madina, Hadith 3692
{(<https://bewley.virtualave.net/bukhari28.html#companions>)/ Cached link
<https://web.archive.org/web/20210608231758/http://bewley.virtualave.net/bukhari28.html>}

Point 4 - Urdu translation of the Hadith in question confirms the view of the aforementioned Hadith scholars.

See,

ممبی دارالعلم ناشر ،اول جلد ،راز داؤد محمد مولانا ترجمہ ،

<https://archive.org/details/sahih-bukhari-6/Sahih-Bukhari-1/page/n427/mode/1up>

Point 5 - Hindi translation of the Hadith in question confirms the view of the aforementioned Hadith scholars.

See,

□□□□ □□□□□□, □□□□□ □□□□□, □□□□□□□ □□□□ □□□□□, □□□□□□□
□□□□□ □□□□ □□□□, □□□□□□ (□□□□□□□□□), □□□□□ □□□□□□□□, □□□□□

<https://archive.org/details/sahihbukharisharifhindivoll.00010813/page/n509/mode/1up>

[31]

See, English translation of the first Hadith present under **الأَرْجُوحةُ فِي بَاب** (chapter about the swing)

of **الأدب** (the book of manners) of Sunan Abu Dawud, given in the book, titled: Sunan Abu Dawud, published by: Kitab Bhavan publishers, New Delhi (India), year: 2012, edition: 11, volume: 3, page: 1374, translator: Ahmad Hasan.

<https://archive.org/details/SunanAbuDawudVol.2/Sunan%20Abu%20Dawud%2C%20vol.%203/page/n383/mode/1up>

This translation is used to claim that Aisha had her first menstruation just before she was handed over to the Prophet as his wife. But following are the reasons to not to consider this translation as a correct one.

The translation in question tells two things:

First - When Aisha was brought to the door, she bursted into laughter.

Second - By the burst of laughter, Abu Dawud (compiler of this Hadith) understood that she menstruated.

But two other English translations of this Hadith, though don't mention the name of Abu Dawud, but still tell this much that when Aisha was brought to the door, she was not laughing, but breathing heavily. Also, these translations don't mention anything about the menstruation either[31.1].

Furthermore, this incident of bringing Aisha to the door is mentioned in Sahih Al-bukhari[31.2], Sahih Muslim[31.3], Sunan Ibn Majah[31.4] and History of Al-tabari[31.4.1] as well. English translations of each of these Hadith books tell the same thing that when Aisha was brought to the door she was breathing heavily, not laughing. Also, again, none of these translations mention anything about menstruation.

Not only that, consider the reply to a question asked regarding the age of Aisha when she had her first menstruation, on a website affiliated to the Ministry of Endowments and Islamic Affairs, Government of Qatar. The relevant part of the reply reads:

//We did NOT come across any statement of the scholars that determines the first time that 'Aa'ishah may Allaah be pleased with her had menses, or that the first time she had menstruation was in the battle of Tabook.//[31.5]

This again poses a doubt on the correctness of the translation in question.

Another thing, the translator of the translation in question was not confident enough and was much reluctant to take up the task of translation owing to his not being a Hadith scholar and other engagements of his (which means he was not in position to get involved in the translation process in his full capacity). Thus he prewarns the reader of some possible mistakes. He confesses,

//The accurate rendering of Hadith into English is a very difficult task. It requires full command on both languages, Arabic and English. In addition, the translator must be well versed in the science of Hadith. All these qualifications are essential to undertake this gigantic task. When this assignment was offered to me, I apologised owing to the LACK of the requisite qualifications and my ENGAGEMENTS. However, after much insistence by the publishers of this book I had to surrender. . . . I admit that I am NOT competent to undertake such a difficult and enormous job. There might be some MISTAKES in the rendering of the traditions into English, as to err is human and to forgive is Divine.//[31.6]

Also consider the following.

English translations of Sahih Muslim tell that when Aisha was brought to the gate she uttered the sound Hah Hah, which meant that she was gasping for breath, not laughing[31.7].

Now, the Urdu[31.8], Hindi[31.9] and Malay[31.10] translations of this Hadith of Sunan Abu Dawud tell two things:

First - When Aisha was brought to the door she uttered the sound Hah Hah!.

Second - By this sound, Abu Dawud understood that she was taking deep breaths, and not that she menstruated.

So, the Urdu, Hindi and Malay translations of this Hadith also go with the other English translations of this Hadith and not the translation in question.

[31.1]

Sunan Abu Dawud, Tr. Yaser Qadhi, Darussalam pub., Riyadh, KSA, 2008, v5, p327, The Book of Etiquette, Chapter 55, Hadith 4933

<https://archive.org/details/SunanAbuDawudVol.111160EnglishArabic/Sunan%20Abu%20Dawud%20Vol.%205%20-%204351-5274%20English%20Arabic/page/n326/mode/1up>

Sunan Abu Dawud, Tr. Mohammad Mahdi al-Sharif, Dar Al-kotob Al-ilmiyah, Beirut, Lebanon, 2008, edn.1, v5, p174, The Book Of Good Manners, Chapter 63, Hadith 4933

<https://archive.org/details/AbuDawudVol.543515274/Abu%20Dawud%20vol.%205%2C%204351-5274/page/n351/mode/1up>

[31.2]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v5, p139, The Merits Of Al-ansar, Chapter 44, Hadith 3894

<https://archive.org/details/sahih.bukharienglish/page/n2135/mode/1up>

Al Bukhari's Sahih, Tr. Mohammad Mahdi al-Sharif, Dar Al-kotob Al-ilmiyah, Beirut, Lebanon, 2007, edn.2, V2, p511, The Merits Of The Ansar, Chapter 44, Hadith 3894
<https://archive.org/details/BukhariVol.220473948/Bukhari%20vol.%202%2C%202047-3948/page/n1025/mode/1up>

[31.3]

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v4, p45, The Book Of Marriage, Chapter 10, Hadith [3479] 69 - (1422) <https://archive.org/stream/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.4-ahadith3398-4518#page/n45/mode/2up>

Sahih Muslim, Tr. Mohammad Mahdi al-Sharif, Dar Al-kotob Al-ilmiyah, Beirut, Lebanon, 2012, edn.2, V2, p315, The Book Of Marriage, Chapter 10, Hadith 69 - (1422)
<https://archive.org/details/MuslimVol.421313033/Muslim%20vol.%20%202%2C%20844-1510/page/n633/mode/1up>

[31.4]

Sunan Ibn Majah, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, K.S.A, 2007, v3, P76, The Chapters On Marriage, Chapter 13, Hadith 1876 <https://archive.org/details/sunan-ibn-majah-volume-3-english/sunan-ibn-majah-volume-3-english/page/76/mode/1up>

Sunan Ibn Majah, Tr. Mohammad Mahdi al-Sharif, Dar Al-kotob Al-ilmiyah, Beirut, Lebanon, 2008, edn.1, v2, p87-88, The Book Of Marriage, Chapter 13, Hadith 1876
<https://archive.org/details/IbnMajahVol.111432/Ibn%20Majah%20vol.%202%2C%201433-2435/page/n177/mode/1up>

[31.4.1]

The History Of Al-tabari, Tr. Ismail K. Poonawala, State University Of New York Press, Albany, 1990, v9, P130-131 <https://archive.org/details/tabarivolume09/page/n146/mode/1up>

[31.5]

Fatwa No: 385507, Fatwa Date:18-10-2018, Fatwa title: Not Known When 'Aa'ishah Had Menses for the First Time {(<https://www.islamweb.net/en/fatwa/385507/not-known-when-aaishah-had-menses-for-the-first-time>)/ Cached link - <https://web.archive.org/web/20210217113829/https://www.islamweb.net/en/fatwa/385507/not-known-when-aaishah-had-menses-for-the-first-time>}

[31.6]

Sunan Abu Dawud, published by: Kitab Bhavan publishers, New Delhi (India), year: 2012, edition: 11, volume: 1, Introduction: ix-x, translator: Ahmad Hasan
<https://archive.org/details/SunanAbuDawudVol.2/Sunan%20Abu%20Dawud%2C%20vol.%201/page/n10/mode/1up>

[31.7]

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v4, p45, The Book Of Marriage, Chapter 10, Hadith [3479] 69 - (1422) <https://archive.org/stream/SahihMuslim-Arabic-english7Vol.Set/SahihMuslimVol.4-ahadith3398-4518#page/n45/mode/2up>

Sahih Muslim, Tr. Mohammad Mahdi al-Sharif, Dar Al-kotob Al-ilmiyah, Beirut, Lebanon, 2012, edn.2, V2, p315, The Book Of Marriage, Chapter 10, Hadith 69 - (1422)
<https://archive.org/details/MuslimVol.421313033/Muslim%20vol.%20%202%2C%20844-1510/page/n633/mode/1up>

[31.8]

شرح ابوداود، مترجم محمد محی الدین جهانگیر، ناشر شبیر برادرز، لاہور، جلد آٹھ

Sahih Sunan Abu Daud, Publication: Pustaka Azzam - Penerbit Buku Islam Rahmatan, Indonesia, Buku 3, p358, Hadith 4933 <https://archive.org/details/edg-shahih-sunan-abu-daud/edg%20Shahih%20Sunan%20Abu%20Daud%203/page/55/mode/1up>

*Copy paste the following text of the Hadith 4933 taken from the aforementioned source in the English Google translator.

//Dari Aisyah, ia berkata, “Rasulullah SAW menikahiku saat aku berusia enam atau tujuh tahun. Ketika kami datang ke Madinah datanglah sekelompok wanita —Bisyar berkata: Ummu Rumman menghampiriku— ketika aku berada di ayunan. Mereka membawaku, mengurus dan meriasku, lalu aku diserahkan kepada Rasulullah dan tinggal bersama beliau saat umurku sembilan tahun. Ummu Rumman berdiri bersamaku di depan pintu, aku berkata, “Hah... hah... —Abu Daud berkata: maksudnya menghela nafas— lalu aku dimasukkan ke dalam rumah yang di dalamnya telah berkumpul kaum wanita dari//

[32]

Maariful Quran by Maulana Mufti Muhammad Shafi, Tr. Muhammad Shamim, Maktaba-e-Darul-Uloom Pub., Karachi, Pakistan, V2, p323 <https://archive.org/details/English-MaarifulQuran/English-MaarifulQuran-MuftiShafiUsmaniRA-Vol-2/page/n317/mode/1up?view=theater>

□□□□□□□ □□□□□, □□□□□- □□□□□ □□□□□□ □□□□□ □□□□
□□□□□□, □□□□□- □□□□□ □□□□□□ □□□□ □□□□□ □□□□□□□□□□,
□□□□□ □□□ □□□□ (□□□□.) □□., □□ □□□□□□, □□□□, □□□□□ □, □□.
□□□

<https://archive.org/details/ISLAMICBOOKSINHINDI/MaarifulQuran2hindi/page/n347/mode/1up>

[33]

The relevant part of Quran 4:3 reads,

//And if you fear that you will not do justice to the ORPHAN, then, MARRY the women you like, in twos, in threes and in fours.//

About this part of the verse, the explainer says,

//The word, 'yatāmā' in this verse means orphaned girls. In the terminology of the Sharī'ah, a 'yatīm' is a boy or girl who has NOT yet attained the age of puberty. So, this verse proves that the guardian of an orphaned girl does have the right to give her in marriage while she is a MINOR and has NOT attained the age of puberty, but on condition that this decision is based on wisdom and the future welfare of the girl.//[33.1]

One of the implications of this verse is that a guardian (Wali) may marry the female who is under his own guardianship. In the Hanafi and Maliki schools, a minor's guardian, like her paternal cousin, may marry her to himself. In the Hanbali school, a guardian may marry her to himself through a Wakil (a man authorised for this purpose by the guardian himself).[33.1.1]

*The Prophetic Hadith which tells that the orphanhood remains until the orphan attains puberty is recorded by Abu Dawud in his book, Sunan Abu Dawud, under the topic, "What Has Been Related About When One Ceases Being An Orphan". Abu Dawud considered this Hadith to be weak (Daif)[33.2]. But this does not mean that he or some other scholars who included this Hadith in their respective books considered it as discardable/non-applicable. Reasons being:

- Abu Dawud narrated the weak chains of narrations (Isnad) when he did not find anything else for the topic, because that is stronger to him than a man's opinion.[33.3]

- Al-Khattabi, author of the most famous commentary on Sunan Abu Dawud, Maalam As-Sunan[33.4], doesn't say anything of discarding nature while commenting on this Hadith.[33.5]

- Al-Nawawi (a Hadith scholar, d.1277CE) included this Hadith in his book Riyad as-Salihin, and considered it to be of good (Hasan) category.[33.6]

- Al-Mawardi (a Shafi'i scholar, d.1058CE) accepted this Hadith to be valid.[33.7]

- Like Quran 4:3 and Quran 4:127, there are some Prophetic Hadiths as well which mention the female orphans in context of marriage that they should be consulted with before the marriage.[33.8] About this, Ibn Qayyim Al-Jawziyya (a Hanbali scholar, d.1350CE) says, (referring to the Prophet as "He"),

//He ruled that an ORPHAN must be consulted and that she does NOT remain as such upon reaching puberty. This indicates that an orphan who is legally IMMATURE may be married, and this view was maintained by AAISHA, ABOO HANEEFA, and AHMAD.//[33.9]

So, not only the ruling regarding the end of orphanhood is accepted by Ibn Qayyim, Aisha, Abu Hanifa and Ahmad, but, based on this ruling, they too held it permissible to marry off a minor girl, just like the explainer did later.

- This ruling is recorded in Sahih Muslim as a view of Ibn Abbas (a companion of the Prophet).[33.10]

[33.1]

Maariful Quran by Maulana Mufti Muhammad Shafi, Tr. Muhammad Shamim, Maktaba-e-Darul-Uloom Pub., Karachi, Pakistan, V2, p300 <https://archive.org/details/English-MaarifulQuran/English-MaarifulQuran-MuftiShafiUsmaniRA-Vol-2/page/n294/mode/1up?view=theater>

ماہر القرآن، مولانا مفتی محمد شافعی، ترجمہ محمد شمیم، مکتبۃ دارالعلوم
کراچی، پاکستان، ج 2، ص 300 <https://archive.org/details/ISLAMICBOOKSINHINDI/MaarifulQuran2hindi/page/n327/mode/1up>

<https://archive.org/details/ISLAMICBOOKSINHINDI/MaarifulQuran2hindi/page/n327/mode/1up>

[33.1.1]

Seadet-i Ebediyye, Endless Bliss, 5th Fascicle, Huseyn Ilmi Isik, edn.17, Hakikat Kitabevi, Istanbul, Turkey, 2014, p150 https://archive.org/details/endless-bliss-fifth-fascicle_202008/page/150/mode/1up

Chapters on Marriage and Divorce: Responses of Ibn Hanbal and Ibn Rahwayh, Tr. Susan A. Sectorsky, University of Texas Press, Austin, 1993, edn.1, p63 (Here, the English word "woman" is used to refer to the female under the guardianship. As per Ahmad, a nine years old girl may also considered to be a woman. See, page 183. Also see, the 4th point of the miscellaneous section in this post for some information about the Islamic inferences of the word "woman" which is found in the English translations of the Arabic Islamic texts.) <https://archive.org/details/chapteronmarria0000ibna/page/63/mode/1up>

[33.2]

Sunan Abu Dawud, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, KSA, edn.1, 2008, v3, p418, The Book of Wills, Chapter 9, Hadith 2873
<https://archive.org/details/SunanAbiDawud5Vol/page/n1654/mode/1up>

[33.3]

Ibid. V1, Introduction, p24 <https://archive.org/details/SunanAbiDawud5Vol/page/n23/mode/1up>

[33.4]

Ibid. P23 <https://archive.org/details/SunanAbiDawud5Vol/page/n22/mode/1up>

[33.5]

Riyad-us-Salihin, by An-Nawawi, Tr. Solieman Al-Maihub, Dar Al-Kotob Al-Ilmiyah, Beirut, Lebanon, p937
<https://archive.org/details/riyadhussalihih0000nawa/page/937/mode/1up>

[33.6]

Explanation of Riyadus-Saliheen By Sheikh Muhammad bin Salih al-Uthaymeen, Tr. Abu Naasir Ibrahim Abdur-Rauf & Abu Abdil-Barr Muhammad Yaqeen, Darussalam, v6, p641, Hadith 1800
<https://archive.org/details/explanationofriyadussaliheen.sh.aluthaymeenhighqualitysunniconnect.com/Explanation-of-Riyadus-Saliheen-Vol.-6-Sh.-al-Uthaymeen-compressed%20sunniconnect.com/page/n637/mode/1up>

[33.7]

Al-Ahkam as-Sultaniyyah (The Laws of Islamic Governance) of Abul Hasan Ali ibn Muhammad ibn Habib al-Basri al-Baghdadi al-Mawardi, Tr. Asadullah Yate, Ta-Ha Publishers Ltd., London, UK, P187
<https://archive.org/details/Knowledge.Kalamullah/Al-ahkamAs-sultaniyyah/page/n186/mode/1up>

[33.8]

Sunan Abu Dawud, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, KSA, edn.1, 2008, v2, p527, The Book of Marriage, Chapter 24/25, Hadith 2100
<https://archive.org/details/SunanAbiDawud5Vol/page/n1195/mode/1up>

Sunan An-Nasai, Tr. Nasiruddin al-Khattab, Darussalam, Riyadh, KSA, 2007, v4, p121, The Book of Marriage, Chapter 31, Hadith 3263-3265
<https://archive.org/details/SunanAnNasaiIslamicFoundationArabicBenglaiPart3DeepDownload.com/Sunan%20An%20Nasai%20%28Darussalam%20Publication%20Arabic%20English%29%20Vol.%204%20-%203087-3970%20%28DeepDownload.com%29/page/n119/mode/1up>

[33.9]

Zad Al-Maad, by ibn Qayyim Al-Jawziyya (1292 AD - 1350 AD), Tr. Ismail Abdus Salaam, Dar Al-Kotob Al-Ilmiyah pub., Lebanon, 2010, 1st edn., P721-722
<https://archive.org/stream/ProvisionsOfTheAfterlife#page/n722/mode/1up>

Also see,

Source basis: Hanbali -

A Commentary on Zad al-Musta'ni' {Imam al-Hajjawi's (d.968 H.) Classical Guide to the Hanbali Madhab} by Shaykh Salih ibn Fawzan al-Fawzan, Tr. Abu Umair, Dar al-Arqam Publishing, Birmingham, UK, End.2, 2018, v1, p348 https://archive.org/details/zadalmusta'ni_202003/A-Commentary-on-Zad-al-Musta'ni-Sh.-Salih-al-Fawzan-Vol.-1-2-compressed/page/n342/mode/1up

[33.10]

Sahih Muslim, Tr. Nasiruddin al-Khattab, Darussalam pub., Riyadh, Saudi Arabia, 2007, edn.1, v5, p137, The Book of Jihad and Expeditions,, Chapter 48, Hadith [4686] 139 - (1812) <https://archive.org/details/Sahih.muslimenglish/page/n2330/mode/1up>

Also see,

Source basis: Hanafi -

The Islamic Law of Nations (Shaybani's Siyar), Tr. Majid Khadduri, The Johns Hopkins Press, Maryland, USA, 1966, p93 <https://archive.org/details/islamiclawofnati00shay/page/93/mode/1up>

*alt link -

https://books.google.co.in/books?id=89spaKByt_MC&pg=PA117&lpg=PA117&dq='their+marital+status+would+no+longer+be+valid'&source=bl&ots=aJmTbPTFxfj&sig=ACfU3U3TVv2KsoyKvhr1k3aWEMgXLgIG

GQ&hl=en&sa=X&ved=2ahUKEwiLgPed_4buAhVjxzgGHfvIByQQ6AEwAHoECAEQAAQ#v=snippet&q=When%20does%20an%20orphan%20cease%20to%20be%20regarded%20&f=false

[34]

Divorced females and widows are required to wait for a certain time period before they may remarry. This time period is called the iddah (iddat/iddut/edit/the term/waiting period). In case of divorce, within this time period, the husband has the right to cancel the divorce. If the divorced female is such who experiences menstruation (Hayd), then her iddah is three menses [Quran 2:228]. If the divorced female is such who don't experience menstruation due to the reasons other than the pregnancy, her iddah is three months [Quran 65:4]. If the divorced female is such who doesn't menstruate due to pregnancy, her iddah is till the delivery of the child [Quran 65:4].

Now, relevant part of Quran 65:4 reads,

//And those women from among you who have despaired of [further] menstruation, if you are in doubt, there iddah is three months, as well as of those who have NOT yet menstruated. As for those having pregnancy, their term [of iddah] is that they give birth to their child...//

Now, following is the relevant part of what the explainer says in his explanation of Quran 65:4 about the waiting period of those divorced females who don't experience menstruation due to the reasons other than the pregnancy.

//In the case of women who have stopped menstruating for good on account of advanced age, or due to some disease etc. their "iddah is three months instead of three menstrual cycles. The same is the "iddah of YOUNG women who have NOT yet started menstruating on account of being UNDER age.//[34.1]

[34.1]

Maariful Quran by Maulana Mufti Muhammad Shafi, Tr. Maulana Ahmed Khalil Aziz, Maktaba-e-Darul-Uloom Pub., Karachi, Pakistan, V8, p508-509 <https://archive.org/details/English-MaarifulQuran/English-MaarifulQuran-MuftiShafiUsmaniRA-Vol-8/page/n507/mode/1up?view=theater>

□□□□□□□□ □□□□□□, □□□□□□- □□□□□□ □□□□□□ □□□□□□ □□□□, □□□□□□- □□□□□□ □□□□□ □□□□□□ □□□□□□□□□□, □□□□□ □□ □□□□ (□□□□□.) □□., □□ □□□□□□, □□□□, □□□□□ □, □□. □□□-□□□ <https://archive.org/details/ISLAMICBOOKSINHINDI/MaarifulQuran8hindi/page/n613/mode/1up>

[35]

This understanding of the explainer is supported by:

1. Context And Occasion Of Revelation Of The Verse

Among the reports about the context and occasion of revelation of Quran 65:4, one report tells that those divorced females who haven't menstruated are the ones who haven't menstruated "yet" & the other report tells that those divorced females are the ones who haven't menstruated yet due to their "youngness"[35.1]. So, the first report doesn't exclude young prepubescent girls and the second one explicitly refers to the young prepubescent girls.

2. Citation Of The Verse In Sahih Al-Bukhari

Imam Bukhari in his Sahih compilation has classified and arranged the Hadiths according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that

title he stated down all the Hadiths that are relevant[35.2]. Some chapter titles are followed not by a Hadith, but by a verse/verses of the Qur'an that clarifies the meaning of the chapter title[35.3]. Under the chapter titled, "Giving one's young children in marriage (is permissible)", Imam Bukhari has cited Quran 65:4, explaining that the iddah for the girl before puberty is three months. Then afterwards he has written the Hadith which tells that the Prophet married Aisha when she was six years old and consummated the marriage when she was nine years old.[35.4]

3. Other Tafsirs, like that of Ibn Kathir, Al-Jalalayn, As-Sadi, and many more.[35.5]

[35.1]

Al-Wahidi's Asbab al-Nuzul, Tr. Mokrane Guezzou, Fons Vitae Pub., Kentucky/USA, 2008, p236
<https://archive.org/details/AsbabAlNuzulByAlWahidi/page/n252/mode/1up?view=theater>

*alt link - Provided by the Royal Aal al-Bayt Institute for Islamic Thought, Jordan
<http://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=65&tAyahNo=4&tDisplay=yes&UserProfile=0&LanguageId=2>

*cached link -
<https://web.archive.org/web/20161019104558/http://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=65&tAyahNo=4&tDisplay=yes&UserProfile=0&LanguageId=2>

Al-Suyuti's,

Reasons and Occasions of Revelation of the Holy Quran, Tr. Muhammed Mahdi Al-Sharif, Dar Al-Kotob Al-Ilmiyah Pub., Beirut - Lebanon, p408 https://archive.org/details/s_20200615/page/408/mode/1up

&

The Perfect Guide to the Sciences of the Qur'an : Al-Itqan fi Ulum al-Qur'an, Tr. Hamid Algar, Michael Schub, and Ayman Abdel Haleem, (Garnet Pub. Ltd.), UK, 1st edn., v1, p56
<https://books.google.co.in/books?id=iHrx7dKawCwC&pg=PA56&dq=%22waiting+periods+of+young+girls%22&hl=en&sa=X&ved=0CCoQ6AEwAGoVChMIyObhhrv8xwIVFKOCh3HfACL#v=onepage&q=%22waiting%20periods%20of%20young%20girls%22&f=false>

An Approach To The Quranic Sciences, by Muhammad Taqi Usmani, Tr. Mohammad Swaleh Siddiqui, Darul Ishaat Pub., Karachi, Pakistan, 1st edn., 2000, p85
<https://archive.org/details/AnApproachToTheQuranicSciencesByShaykhMuftiTaqiUsmani/page/n84/mode/1up?view=theater>

*alt link :

<https://archive.org/stream/quranuloom/AnApproachToTheQuranicSciencesByShaykhMuftiTaqiUsmani#page/n83/mode/2up>

[35.2]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v1, p10
<https://archive.org/details/sahih.bukharienglish/page/10/mode/1up>

[35.3]

The Biography of Imam Bukhaaree, by Salaahud Deen ibn Alee ibn Abdul Maujood, Tr. Faisal Shafeeq, Darussalam Pub., KSA, 1st edn., 2005, p150

https://books.google.co.in/books?id=NDxSBJ0E7kUC&pg=PA150&lpg=PA150&dq=%22some+chapter+headings+are+followed+not+by+a+hadeeth,+but+by+a+verse+of+the+Qur%27an+-+a+verse+that+clarifies+the+meaning+of+the+chapter+heading%22&source=bl&ots=WmU5_pbS1b&sig=WxjyBRQAtJ3BiOm_qKT6WP-hmRs&hl=en&sa=X&ved=0ahUKEwjouLXrgfTPAhVMpo8KHZsbA3wQ6AEIGzAA#v=onepage&q=%22some%20chapter%20headings%20are%20followed%20not%20by%20a%20hadeeth%2C%20but%20by%20a%20verse%20of%20the%20Qur'an%20-%20a%20verse%20that%20clarifies%20the%20meaning%20of%20the%20chapter%20heading%22&f=false

[35.4]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v7, p57, The Book Of An-Nikah, Chapter 39, Hadith 5133

<https://archive.org/details/sahih.bukharienglish/page/n2971/mode/1up>

[35.5]

Tafsir Ibn Kathir (abridged, Darussalam Pub., KSA, 2003), edn. 2, v10, p43

https://archive.org/details/TafsirIbnKathir_201806/page/n5978/mode/1up

Tafsir Al-Jalalayn, Tr. Feras Hamza, Fons Vitae Pub., Kentucky/USA, 2008, p553

https://archive.org/stream/TafsirAlJalalain/Al_Jalalain_Eng#page/n581/mode/2up

Tafseer As-s'adi, Tr. Nasiruddin Al-Khattab, International Islamic Publication House, Riyadh/K.S.A, 2018, edn. 1, v10, p141 <https://archive.org/stream/tafseerassadifullset/Tafseer%20As-Sa%27di%20-%20Volume%2010%20%5BJuz%27%2028-30%5D#page/n141/mode/2up>

Tafsir ul Quran/ Abdul Majid Daryabadi (Darul Ishaat Pub., Karachi/Pak), edn. 1, 1991, v4, p374-375 <https://archive.org/stream/Quran-EnglishCommentary-AbdulMajidDaryabadiVol.4#page/n381/mode/2up>

Illuminating Discourses on the Noble Quran/ Mufti Muhammad Aashiq Illahi Muhajir Madani/ Tr. Mufti Afzal Hussain Elias (Darul Ishaat Pub., Karachi/Pak), edn. 1, 2005, v1, p285 <https://archive.org/stream/IlluminatingDiscoursesOnTheNobleQurantafseerAnwarulBayan/IlluminatingDiscoursesOnTheNobleQurantafseerAnwarulBayan-Volume1-ByShaykhAshiqlahiMadnir.a-Islamicbookslibrary.wordpress.com#page/n309/mode/2up>

Commentary of The Holy Quran/ Mufti Ahmad Yar Khan Naeemi/ Tr. Maulana Muhammad Husain Mukaddam/ Zia-Ul Quran Pub., Lahore/Pak, edn. 3, 2012, v2, p788 https://archive.org/stream/TafsirNoorUllrfanEnglishVol1/Tafsir%20Noor-ul-Irfan_English_Vol-2#page/n809/mode/2up

The Holy Quran, Text, Translation & Tafsir/Agha Mohammad Yaqoob, Printed at Naqvi Typographers, Karachi, Pakistan, v5, P360-362 <https://archive.org/stream/TheQuranVol.5/The%20Qur%27an%20Vol.5#page/n389/mode/2up>

The Noble Quran/Muhammad Taqi-ud-Din Al-Hilali & Muhammad Muhsin Khan (King Fahd Complex for the printing of the Holy Quran, Madinah/K.S.A.), p766 https://archive.org/stream/TheHolyQuranEnglish_201601/The_Holy_Quran_English#page/n777/mode/2up

Al-Qur'an/ Muhammad Farooq-i-Azam Malik (The Institute of Islamic Knowledge Pub., Texas/USA), edn. 12, 1997, p646 <https://books.google.co.in/books?id=PqhECQAAQBAJ&pg=PA646&lpg=PA646&dq=%22+those+who+have+no+menstruation+due+to+young+age%22&source=bl&ots=ZhNpL9mMO4&sig=LR0wnT107nY12Wb>

Bm7Lsm2v9mV4&hl=en&sa=X&ved=0ahUKEwjMrv-1ysDKAhUPGo4KHQhTD9MQ6AEIGzAA#v=onepage&q=%22%20those%20who%20have%20no%20menstruation%20due%20to%20young%20age%22&f=false

Islamic Law of Divorce/ Muhammad Shoaib Omar, Idara-E-Islamiat Pub., Lahore/Pak, 1994, p28-29
https://archive.org/stream/AboutIslamInEnglish_20151119/IslamicLawofdivorce#page/n27/mode/2up

Maariful Hadith/ Maulana Manzoor No'mani/ Tr. Rafiq Abdur Rehman (Darul Ishaat Pub., Karachi/Pak), v4, p52
<https://archive.org/stream/MaarifulHadithvolume3ByMaulanaManzoorNomaniR.a./MaarifulHadithvolume4ByMaulanaManzoorNomaniR.a.#page/n45/mode/2up>

Birgivi's Manual Interpreted/ Hedaya Hartford & Ashraf Muneeb, Amana Pub., Maryland/USA, edn.1, 2006, p30
https://archive.org/stream/AboutIslamInEnglish_20151119/BrigivisManualInterpretedCompleteFiqhOfMenstruationRelatedissuesByhedayahartfordashrafmuneeb#page/n15/mode/2up

تفسير ابن كثير، تفسير ابن كثير، تفسير ابن كثير- تفسير ابن كثير تفسير ابن كثير
تفسير ابن كثير، تفسير ابن كثير، تفسير ابن كثير، تفسير ابن كثير، تفسير ابن كثير،
تفسير ابن كثير، تفسير ابن كثير- تفسير ابن كثير
<https://archive.org/stream/tafseeribnekaseer11/Tafseer%20Ibne%20Kaseer6%20%281%29#page/n409/mode/2up>

تفسير ابن كثير، تفسير ابن كثير تفسير ابن كثير- تفسير ابن كثير تفسير ابن كثير
تفسير ابن كثير، تفسير ابن كثير- تفسير ابن كثير تفسير ابن كثير تفسير ابن كثير، تفسير ابن كثير
تفسير ابن كثير، تفسير ابن كثير
https://archive.org/details/Quran_Hin/page/n1137/mode/1up

Understand Quran Academy, Hyderabad, India, .
<https://archive.org/stream/QuranWordByWordInHindi/Quran%20word%20by%20word%20in%20Hindi#page/n559/mode/2up>

-
<https://understandquran.com/resources/translations/hindi/>

-
<https://archive.org/details/KanzulImanHindi/page/n882/mode/1up?view=th eater>

Explanations in audio-video format

[

Language: English

{

Explainer - Haitham al-Haddad (see from 30:27 - <https://youtu.be/atqmd8ks9M?t=1825>)

YouTube Search Term (yst) - Lesson 8 ¦ Tafsir Surah Talaq (65) ¦ Sh Dr Haitham Al Haddad ¦ HD

Alt link (al) -

<https://web.archive.org/web/20200628084854/https://m.youtube.com/watch?t=1825%29&v=atqmd8ks9M&feature=youtu.be>

Explainer - Assim Al Hakeem (see from 3:15 https://www.youtube.com/watch?v=gEXqbBa7E_c)

Yst - Divorce, Iddah & Procedure to take back the wife after divorce (Ruju or Reconcile) - Assim Al Hakeem

Al - https://web.archive.org/web/20200628095133/https://m.youtube.com/watch?v=gEXqbBa7E_c

Explainer - Imam Kamal El-Sayegh, of Masjid Al-Taqwa, an Atlantic City (U.S.A.) mosque(http://www.pressofatlanticcity.com/news/press/atlantic/area-muslims-hope-bin-laden-s-death-brings-peace-but/article_4c282b40-7541-11e0-b63c-001cc4c002e0.html), explaining the types of females mentioned in Quran 65:4 (see from 26:47 <https://www.youtube.com/watch?v=t4QhK9GLeM0&feature=youtu.be&t=1606>)

Yst - Sheikh Kamal El Sayegh - Tafseer Surat Al-Talaq (aka Surat Small Divorce) - Part 2

Al -

<https://web.archive.org/web/20200628103647/https://m.youtube.com/watch?feature=youtu.be&v=t4QhK9GLeM0&t=1606>

}

Language: Urdu

{

Explainer - Fariq Ibn Manzoor (see from 1:52:27 <https://youtu.be/KEKMPqZO21c?t=6747>)

Yst - HAZRAT AYESHA R. A. KA NIKAH AUR INKAR-E-HADEES (FULL LECTURE) By Fariq Ibn Manzoor

AI -

<https://web.archive.org/web/20200628115233/https://m.youtube.com/watch?feature=youtu.be&v=KEKMPqZO21c&t=6747>

Explainer - Israr Ahmed (see from 16:00 <https://youtu.be/OkQdaW2roV0?t=962>)

Yst - 065 AT TALAQ - Divorce - Bayan ul Quran

AI -

<https://web.archive.org/web/20200628133321/https://m.youtube.com/watch?feature=youtu.be&v=OkQdaW2roV0&t=962>

Explainer - Maulana Zaheeruddin Khan From Ismail Habib Masjid Mumbai - India
(<https://www.youtube.com/watch?v=osGOcnGzI7w>)

Yst - Tafseer Sureh Al Talaq -Aayat 4/5 (12Sep18) Maulana Zaheeruddin Khan

AI - <https://web.archive.org/web/20200628184349/https://m.youtube.com/watch?v=osGOcnGzI7w>

Explainer - MS RIYAZ NADWI (from 4:06 <https://www.youtube.com/watch?v=a5URxbjtzFc>)

Yst - TALAQ KI KITNI KISMEIN HEIN | MS RIYAZ NADWI |

AI - <https://web.archive.org/web/20200628191731/https://m.youtube.com/watch?v=a5URxbjtzFc>

Explainer – Dr. Zeba Waqar (see from 32:03 <https://www.youtube.com/watch?v=I5cPWLC-Oig>)

Yst - 61)Kitab ut Taalaq (Talaq Keh Ehkamaat Ka Khulasah) By Dr Zeba Waqar

AI - <https://web.archive.org/web/20200629091608/https://m.youtube.com/watch?v=I5cPWLC-Oig>

Explainer - Mufti Muhammad Akmal, Program - Tadabbur-e-Quran, Ep. 773, Channel - ARY Qtv,(See from 15:39 <http://videos.aryqtv.tv/tadabbur-e-quran-ep-773-tafseer-surah-talaq-ary-qtv/>)

yst - Tadabbur-e-Quran Ep 773 - Tafseer-Surah At-Talaq - ARY QTV

*alt links - <https://youtu.be/Zuf89WQq1JQ?t=939>

- <https://web.archive.org/web/20200629143914/https://videos.aryqtv.tv/tadabbur-e-quran-ep-773-tafseer-surah-talaq-ary-qtv/>

Explainer – Dr Farhat Hashmi (from 3:52 <https://youtu.be/sjy2nOu2YgQ?t=232>)

Yst - Urdu explanation of 65 Surah Talaq by Dr Farhat Hashmi

AI -

<https://web.archive.org/web/20200629095531/https://m.youtube.com/watch?feature=youtu.be&v=sjy2nOu2YgQ&t=232>

Explainer - Shaikh Abu Adnan Mohammed Munir Qamar Hafizahullah from 32:08

<https://youtu.be/IB2QJbZTztc?t=1928>

Yst - Topic : Masayal E Talaq - Shaikh Abu Adnan Mohammed Munir Qamar Hafizahullah

AI -

<https://web.archive.org/web/20200629101039/https://m.youtube.com/watch?v=IB2QJbZTztc&t=1928&feature=youtu.be>

Explainer - Sheikh Abdul Khaliq Madni (see from 1:05:35 <https://youtu.be/Z0YBt4-1xVo?t=3935>)

Yst - Tafseer Sura Talaq ayat (verses) 1-7, Sheikh Abdul Khaliq Madni

AI -

<https://web.archive.org/web/20200629103351/https://m.youtube.com/watch?feature=youtu.be&v=Z0YBt4-1xVo&t=3935>

Explainer - Mufti Muhammad Abu Bakar Siddiq Shazli, Channel - ARY Qtv, Pakistan (see from 0:32

<https://youtu.be/nvVLjKUdwaM?t=32>)

Explainer - Mufti Ameenuddin, Jamia Anwaria Hyderabad, India

<https://www.youtube.com/watch?v=3WBJmBuefPA>

Yst - Khula Waali Aurat Aur Nabaligh Ladhki Ki Iddat Kya Hogi??? Book Of Ibne Majah, By Mufti Ameenuddin

AI -<https://web.archive.org/web/20200629110600/https://m.youtube.com/watch?v=3WBJmBuefPA>

Explainer - Shamas Ur Rehman (see from 8:28 <https://www.youtube.com/watch?v=2ZhkpQtBxGg>)

Yst- Surah Al Baqarah Ayat No (228) new HD latest video 2019 by Molvi Shamas Ur Rehman

AI- <https://web.archive.org/web/20200629125502/https://m.youtube.com/watch?v=2ZhkpQtBxGg>

Explainer - Maulana Rafiuddin Ashrafi sahab (from 19:09

https://www.youtube.com/watch?v=VVXj_ehLjP0)

Yst - Tafseer surah Talaq para.28 by Maulana Rafiuddin Ashrafi sahab

AI -https://web.archive.org/web/20200629135319/https://m.youtube.com/watch?v=VVXj_ehLjP0

Explainer - Mufti Mamur Badar Qasmi (from 5:27 https://youtu.be/E1_yABgYm7I?t=329)

Yst- Talaq or wafat Ki Iddat Kitne Din Hoti Hai? (Talaq Ke Masail Part 2) Mufti Mamur Badar Qasmi

Al-

https://web.archive.org/web/20200629135629/https://m.youtube.com/watch?feature=youtu.be&v=E1_yABgYm7I&t=329

Explainer - Khalil ur Rahman Chishti (from 7:33 https://youtu.be/F_pBmR2Al78?t=453)

Yst- 65 Sorah e Talaq

Al-

https://web.archive.org/web/20200629135948/https://m.youtube.com/watch?feature=youtu.be&v=F_pBmR2Al78&t=453

Explainer – Muhammad Sharif(<https://plus.google.com/+MuhammadSharifCaptH>) from 12:03 https://youtu.be/f2wqD_KHau4?t=723

Yst- الطلاق سورة 01 – 12 (Divorce) (65)

Al-

https://web.archive.org/web/20200629140217/https://m.youtube.com/watch?v=f2wqD_KHau4&feature=youtu.be&t=723

Explainers - Alima kaneez Fatima & Alima Sadaf Sadique Ali, Program - Deen Aur Khawateen, Topic – Iddat Aur Uske Ahkam, Part 2, Host - Syeda Nida Naseem, Channel - ARY Qtv, Pakistan (See from 7:11-9:17 <https://youtu.be/WD6-N-psfbU?t=431>)

*alt link - <http://videos.aryqtv.tv/deen-aur-khawateen-topic-iddat-aur-uske-ahkam-part-2/>

Program - Dar-UI-Ifta Ahlesunnat (Ep:228) - Iddat Kay Masail, Madani channel, Pakistan (see from 12:39
<https://www.dawateislami.net/medialibrary/9696>)

*alt links -

<https://web.archive.org/web/20200629141006/https://www.dawateislami.net/medialibrary/9696>

<https://youtu.be/auCxluE2GII?t=759>

Program - Dar UI Ifta Ahlesunnat Ep 676 - Iddat Kay Ahkam, Madani channel, Pakistan (see from 1:51-6:44
<https://www.dawateislami.net/medialibrary/40632>)

*alt links -

<https://web.archive.org/web/20200629141232/https://www.dawateislami.net/medialibrary/40632>

(see from start <https://www.dawateislami.net/medialibrary/41031>)

Al- <https://web.archive.org/web/20200629141553/https://www.dawateislami.net/medialibrary/41031>

Explainer – Muhammad Sial, from 24:07 <https://youtu.be/uzCFfs5DiBQ?t=1447>

Yts- talaq aur iddat

Al -

<https://web.archive.org/web/20200629141750/https://m.youtube.com/watch?feature=youtu.be&v=uzCFfs5DiBQ&t=1447>

Explainer - Qamarfalahi mahmoodi from 13:41 <https://youtu.be/a7yyC1j3NsY?t=821>

Yst- TALAQ KA ISLAMI TARIQA 2 of 2 طریقہ اسلامی کا طلاق

Al-

<https://web.archive.org/web/20200629142042/https://m.youtube.com/watch?feature=youtu.be&v=a7yyC1j3NsY&t=821>

Explainer - Shaik Ali nomani, Masjid e Bilal pratapgarh Rajasthan India

https://m.youtube.com/watch?v=6JuCu1CW_nY

Yst - Budhiya , Naabaliga or Haamila aurton k TALAQ ki iddat kya hai by Shaikh Ali nomani

Al- https://web.archive.org/web/20200629142320/https://m.youtube.com/watch?v=6JuCu1CW_nY

}

]

[36]

As per the explainer's explanation of Quran 65:4, three months of iddah would have to be observed by the divorced under age girl[36.1]. Now, as per the explainer's explanation of Quran 33:49, observation of iddah by the divorced female is conditional. She is required to observe the iddah only if before the divorce, her husband has had sexual intercourse with her or has had spent time with her privately in a way that sexual intercourse could have taken place.[36.2] This means that as per the explainer, that iddah observing divorced underage girl whom he mentions in his explanation of Quran 65:4, is either the one with whom her husband has already had sexual intercourse or is the one with whom her husband has atleast had spent time privately in a way that sexual intercourse could have taken place. He explains,

//If a man and a woman got married but they did not get together in privacy, iddah is NOT necessary for her at all when she is divorced. Therefore, it is permissible to divorce such women during their monthly courses. Likewise, iddah for a woman who does not menstruate on account of MINORITY of age, or because she has attained menopausal age, is computed on monthly basis. Their iddah is three months. Their menstrual or pure cycles are not taken into account. It is permissible to divorce them in any state, and even after having INTERCOURSE with them, as the forthcoming verses will clarify. [[Mazhari] paraphrased]//[36.3]

[36.1]

Maariful Quran by Maulana Mufti Muhammad Shafi, Tr. Maulana Ahmed Khalil Aziz, Maktaba-e-Darul-Uloom Pub., Karachi, Pakistan, V8, p508-509 <https://archive.org/details/English-MaarifulQuran/English-MaarifulQuran-MuftiShafiUsmaniRA-Vol-8/page/n507/mode/1up?view=theater>

□□□□□□□□ □□□□□□, □□□□□□- □□□□□□ □□□□□□ □□□□□□ □□□□, □□□□□□- □□□□□□ □□□□□ □□□□□□ □□□□□□□□□□□□, □□□□□ □□□ □□□□□ (□□□□□.) □□□□□., □□ □□□□□□□□, □□□□□□, □□□□□□ □, □□□□. □□□□-□□□□ <https://archive.org/details/ISLAMICBOOKSINHINDI/MaarifulQuran8hindi/page/n613/mode/1up>

[36.2]

Maariful Quran by Maulana Mufti Muhammad Shafi, Tr. Muhammad Shamim, Maktaba-e-Darul-Uloom Pub., Karachi, Pakistan, V7, p187 <https://archive.org/details/English-MaarifulQuran/English-MaarifulQuran-MuftiShafiUsmaniRA-Vol-7/page/n178/mode/1up>

ماہرِ قرآن، مکتبہ دارالعلوم،
ماہرِ قرآن، مکتبہ دارالعلوم،
(ماہرِ قرآن) ماہرِ قرآن، مکتبہ دارالعلوم،
<https://archive.org/details/ISLAMICBOOKSINHINDI/MaarifulQuran7hindi/page/n193/mode/1up>

[36.3]

Maariful Quran by Maulana Mufti Muhammad Shafi, Tr. Maulana Ahmed Khalil Aziz, Maktaba-e-Darul-Uloom Pub., Karachi, Pakistan, V8, p495-496 <https://archive.org/details/English-MaarifulQuran/English-MaarifulQuran-MuftiShafiUsmaniRA-Vol-8/page/n494/mode/1up?view=theater>

ماہرِ قرآن، مکتبہ دارالعلوم،
ماہرِ قرآن، مکتبہ دارالعلوم،
(ماہرِ قرآن) ماہرِ قرآن، مکتبہ دارالعلوم،
<https://archive.org/details/ISLAMICBOOKSINHINDI/MaarifulQuran8hindi/page/n602/mode/1up>

[37]

Consider the relevant part of the explanation of Quran 65:4 given by Sayyid Abul Ala Mawdudi (founder, Jamaat-e-Islami, 1903-1973CE), in which he explains A) who the second type of divorced females who

don't experience menstruation may be, and B) effect of Quran 33:49 (Surah Al-Ahzab, Verse 49) on them. He explains,

//They may NOT have menstruated as yet either because of YOUNG age, or delayed menstrual discharge as it happens in the case of some women, or because of no discharge at all throughout life which, though rare, may also be the case. In any case, the waiting-period of such a woman is the same as of the woman, who has stopped menstruation, that is three months from the time divorce was pronounced. Here, one should bear in mind the fact that according to the explanations given in the Qur'an the question of the waiting period arises in respect of the women with whom marriage may have been CONSUMMATED, for there is NO waiting-period in case divorce is pronounced BEFORE the consummation of marriage. (Al-Ahzab: 49). Therefore, making mention of the waiting-period for the GIRLS who have NOT yet menstruated, clearly proves that it is not only permissible to give away the girl in MARRIAGE at this age but it is also permissible for the husband to CONSUMMATE marriage with her. Now, obviously no Muslim has the right to forbid a thing which the Qur'an has held as permissible.// {See, Mawdudi's Tafheem Al-Quran (provided online by King Saud University, Riyadh/Saudi Arabia), explanation of Quran 65:4 https://quran.ksu.edu.sa/m.php?l=ar#aya=65_4}

*Cached link -

<https://web.archive.org/web/20161019105339/http://quran.ksu.edu.sa/tafseer/tafheem/sura65-aya4.html>

*Alt link (provided online by Islamic Foundation, UK) -

<http://www.islamicstudies.info/tafheem.php?sura=65&verse=1&to=7>

Also see,

The Distinguished Jurist's Primer (Bidayat al-Mujtahid wa Nihayat al-Muqtasid) of Ibn Rushd, Tr. Imran Ahsan Khan Nyazee, Garnet Publishing Limited, UK, edn.1, 1996, v2, p6
<https://archive.org/details/distinguishedjur0002aver/page/106/mode/1up>

*alt link - [https://archive.org/stream/BidayatAl-](https://archive.org/stream/BidayatAl-mujtahidTheDistinguishedJuristsPrimerVol2/TheDistinguishedJuristsPrimerVol2#page/n109/mode/2up)

[mujtahidTheDistinguishedJuristsPrimerVol2/TheDistinguishedJuristsPrimerVol2#page/n109/mode/2up](https://archive.org/stream/BidayatAl-mujtahidTheDistinguishedJuristsPrimerVol2/TheDistinguishedJuristsPrimerVol2#page/n109/mode/2up)

Al-Hidayah, The Guidance, Burhan al-Din al-Farghani al-Marghinani (Tr., Intro, Commnt., Notes, Imran Ahsan Khan Nyazee), Amal Press, Bristol/England, 2006, V1, P561-562 <https://archive.org/details/the-mukhtasar-al-quduri/Al-Hidayah%20%28The%20Guidance%29%20-%20Vol%201/page/561/mode/1up?view=theater>

Chapters on Marriage and Divorce: Responses of Ibn Hanbal and Ibn Rahwayh, Tr. Susan A. Sectorsky, University of Texas Press, Austin, 1993, 1st edn., p95-96
(<https://archive.org/details/chaptersonmarria0000ibna/page/95/mode/1up>); p137
<https://archive.org/details/chaptersonmarria0000ibna/page/137/mode/1up>

Tafsir Al-Jalalayn, Tr. Feras Hamza, Fons Vitae Pub., Kentucky/USA, 2008, p36, explanation of Quran 2:228 https://archive.org/stream/TafsirAlJalalain/Al_Jalalain_Eng#page/n65/mode/2up

Tafsir Al-Qurtubi, Tr. Aisha Bewley, Dar Al Taqwa Ltd, London, 2003, v1, P576, explanation of Quran 2:228 (<https://archive.org/stream/TafsirAlQurtubiVoll/Tafsir%20al%20Qurtubi%20-%20Vol%20I#page/n591/mode/2up>)

A Summary of Islamic Jurisprudence/Salih al Fawzan, Al Maiman Pub. House, KSA, v2, p467-469, 474-475
https://archive.org/stream/ASummaryOfIslamicJurisprudence/En_a_summary_of_islamic_jurisprudenc_e_part2#page/n485/mode/2up

Islam: Questions & Answers - Jurisprudence and Islamic Rulings: Transactions, by Muhammad Saed Abdul-Rahman, part4, v25, MSA Pub. Ltd., U.K., 2004, p148-149
https://archive.org/details/iq2_20210104/page/n7545/mode/1up

The Noble Quran, Tafseer-e-USmani, by Allama Shabbir Ahmad Usmani, Tr. Mohammad Ashfaq Ahmad, Alameen Publications, Lahore, Pakistan, V1, p126 <https://archive.org/details/TOOBAA-tafseer-e-usmani-english/Tafseer-e-USmani-%20%20ENGLISH/page/126/mode/1up>

Marriage & Divorce/ Muhammad Jamil Ghazi/Tr. Abu Zakariya James Pavlin/ CWP Pub., New Jersey/USA, 1998, p28
<https://archive.org/stream/MarriageDivorce1998ByMuhammadJamilGhazi/Marriage%20%26%20Divorce%20%281998%29%20by%20Muhammad%20Jamil%20Ghazi#page/n43/mode/2up>

Heavenly Ornaments (Bahisti Zewar)/Maulana Ashraf Ali Thanwi/Tr. Maulana Muhammad Mahomedy (Zam Zam Pub., Karachi/Pak, edn. 2, 2005), p446
https://archive.org/details/BahishtiZewar_201307/page/n454/mode/1up?view=theater

Reliance of The Traveller : Classic Manual of Islamic Sacred Law by Naqib Al-Misri, Tr. Nuh Ha Mim Keller, Amana Pub., Maryland (U.S.A), revised edition, p567
<https://archive.org/details/shafiMazhab/RelianceOfTheTraveller-TheClassicManualOfIslamicSacredLawumdatAl-salikByAhmadIbnNaqibAl-misri/page/n585/mode/1up?view=theater>

A Sunni Shafi'i Law Code, by Anwar Ahmad Qadri, Sh. Muhammad Ashraf pub., Lahore, Pakistan, edn.1, 1984, p105-106 <https://archive.org/details/sunnishafiilawco0000absh/page/105/mode/1up>

500 Questions and Answers on Islamic Jurisprudence/ Muhammad M. Abdul Fattah, Dar Al-Manarah Pub., El-Mansoura/Egypt, 2006, p296
<https://archive.org/details/500QuestionsAndAnswersOnIslamicJurisprudence>

Know Islam/Moulavi M.H. Babu Sahib, Sahib's Al-Islam Tutorial School, Singapore, edn. 3, 1989, P152-153 <https://archive.org/details/knowislamoulavibabusahib/page/n84/mode/1up>

*Alt link - <https://archive.org/details/know-islam-moulavi-babu-sahib>

Talaq Based on Wisdom - A Balanced System of Islam/ Mufti Zainul Islam Qasmi Allahabadi/Tr. Maulana Tauqeer Ahmad Qasimi, Maktaba Darul Uloom Deoband, India, p52-53
https://archive.org/stream/talaq_201707/talaq#page/n51/mode/2up

*alt link - <http://www.darululoom-deoband.com/urdu/books/tmp/1500432218%20Merge.pdf>

The Concise Presentation Of The Fiqh Of The Sunnah And The Noble Book/ Abdul-Azeem Badawi/ Tr. Jamall Al-Din M. Zarabozo (International Islamic Pub. House, KSA), edn. 2, 2007, p449-450
<https://archive.org/stream/TheConcisePresentationOfFiqh/The%20Concise%20Presentation%20of%20Fiqh#page/n449/mode/2up>

Minhaj Al-Muslim, by Abu Bakr Jabir Al-Jara'iry, Tr. Supervisor - Abdul Malik Mujahid, Darussalam Pub., KSA, edn.1, 2001, V2, p379-382 <https://archive.org/stream/isengg/iseng14#page/n381/mode/2up>

Mahomedan Law by Moulvi Mahomed Yusoof Khan Bahadur, Thacker, Spink & Co., Calcutta, 1898, V3, p365-367(<https://archive.org/stream/in.ernet.dli.2015.53302/2015.53302.Mahomedan-Law-Vol3#page/n413/mode/2up>) 1895, v2, p310
<https://archive.org/stream/in.ernet.dli.2015.15161/2015.15161.Mahomedan-Law-Vol-ii-1895#page/n353/mode/2up>

Abridged translation of the corresponding book of the Fatawa Alamgiri by Neil B.E. Baillie, present in A Digest of Moohummudan Law (Smith, Elder & Co., Waterloo Place/London), part 1, edn.2, 1875, Book III, Of Divorce, p353 <https://archive.org/stream/digestmoohummud00bailgoog#page/n409/mode/2up>

The Principles Of Muhammadan Jurisprudence According To The Hanafi, Maliki, Shafi'i & Hanbali Schools by Abdur Rahim, Luzac & Co. Pub., London, 1911, p341
<https://archive.org/stream/principlesofmuha00rahiuoft#page/340/mode/2up>

Tafsir ul Quran/ Abdul Majid Daryabadi (Darul Ishaat Pub., Karachi/Pak), edn. 1, 1991, v1, p153
<https://archive.org/stream/QuranEnglishCommentaryAbdulMajidDaryabadiVol.1/Quran-EnglishCommentary-AbdulMajidDaryabadiVol.1#page/n173/mode/2up>

Simplified Islamic Jurisprudence Based on the Quran and the Sunnah/ Muhammad M. Abdul Fattah, Dar Al-Manarah Pub., El-Mensoura/Egypt, 2004, V2, p838,
839(<https://archive.org/stream/ABriefOfTheProvisionOfTheHereafterZadAlmiaad/Simplified%20Islamic%20Jurisprudence%20%28Vol.2%29#page/n159/mode/2up>)

Fath-Huddayyan Fi Fiquhi Khairil Adhyan, by Sayyid Muhammad Imamul Aroos Ma'apillai Lebbai Alim, Tr. Saifuddin J. Aniff-Doray, Aroosiyya Pub., Colombo/Srilanka, 2nd print, 1975, P444-445
<https://archive.org/stream/FATHHUDDAYYAN/FATH-HU-DAYYAN#page/n501/mode/2up>

*Alt link - <https://ia801603.us.archive.org/1/items/FATHHUDDAYYAN/FATH-HU-DAYYAN.pdf>

Cardinal Principles of Islam/Prof.A.R.I.Doi (Adam Pub., Darya Ganj/New Delhi), 2007, p200
https://books.google.co.in/books?id=LZ_7Y-Ft2eoC&pg=PA200&lpg=PA200&dq=%22a+girl+of+immature+age%22&source=bl&ots=2i-rrQXSyC&sig=yhNOW2X5hcnTIGCKyuSRsb3UNbc&hl=en&sa=X&ved=0ahUKEwi_66mtmbjLAhXBGo4KHe7CBjsQ6AEIOzAH#v=onepage&q=%22a%20girl%20of%20immature%20age%22&f=false

The Complete System Of Divorce/ Mufti Abdul Jaleel Qasmi/Tr. Mufti Afzal Hussain Ilyas, Zam Zam Pub., Karachi/Pak, edn.1, 2002, p203
https://archive.org/stream/samdisuja_mail_Csd/the_complete_system_of_divorce#page/n99/mode/2up

Natural Blood of Women/ Shayekh Muhammad bin Salih al-Utheimeen/Tr. Saleh S. As Saleh, Dar Al-Bukhari Pub, Buraydah/KSA, edn.2, 1994, p63-64
<https://archive.org/stream/NaturalBloodOfWomen1994ByMuhammadIbnSalihAlUthaymin/Natural%20Blood%20of%20Women%20%281994%29%20by%20Muhammad%20ibn%20Salih%20al-Uthaymin#page/n65/mode/2up>

Social Structure Of Islam: A Textual Perspective/ Malik Raihan Ahmad, Aligarh Muslim University, India, 2004, p161-162
<https://archive.org/stream/SocialStructureOfIslamATextualPerspectiveByAhmadMalikRaihan/Social%20structure%20of%20Islam%20-%20a%20textual%20perspective%20by%20Ahmad%20C%20Malik%20Raihan#page/n177/mode/2up>

Explanation of Iddat by Mufti Ebrahim Desai in Fatwa no. 28996, dated: 22 April 2014, issued on his website. http://www.askimam.org/public/question_detail/28996

*cached link - https://web.archive.org/web/20170705214859/http://www.askimam.org/public/question_detail/28996

A question answered by Mufti Mohammed Tosir Miah regarding the iddah for a prepubescent girl after divorce, on the website of Darul Ifta, Birmingham in Fatwa ID: 01511, dated: December 15, 2013(<http://daruliftabirmingham.co.uk/iddah-for-a-pre-pubescent-after-divorce/>)

*cached link - <https://web.archive.org/web/20161017183842/http://daruliftabirmingham.co.uk/iddah-for-a-pre-pubescent-after-divorce/>

مکتبہ اہل سنت، (مکتبہ اہل سنت) مکتبہ اہل سنت
مکتبہ اہل سنت، مکتبہ اہل سنت- مکتبہ اہل سنت مکتبہ اہل سنت،
مکتبہ اہل سنت- مکتبہ اہل سنت-مکتبہ اہل سنت، مکتبہ اہل سنت، مکتبہ اہل سنت، مکتبہ اہل سنت.
<https://archive.org/details/39QuranHindiTranslationWww.Momeen.blogspot.inWww.Quranpdf.blogspot.in/page/n435/mode/1up>

*Alt link - <https://archive.org/details/maududi-quran-tafsir/mode/1up>

مکتبہ اہل سنت، مکتبہ اہل سنت، مکتبہ اہل سنت- مکتبہ اہل سنت مکتبہ اہل سنت
مکتبہ اہل سنت، مکتبہ اہل سنت- مکتبہ اہل سنت مکتبہ اہل سنت مکتبہ اہل سنت
مکتبہ اہل سنت، مکتبہ اہل سنت- مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت، مکتبہ اہل سنت، مکتبہ اہل سنت.
<https://archive.org/details/1367HijriBaharEShariatAlAmjadAliAazmi1616maktabatzeenatfatima.wordpress.comOfShakil917698679976/%5B1367%20Hijri%5D%20Bahar%20e%20Shariat%20al%20Amjad%20Ali%20Aazmi%208%20%20%20E0%A4%AC%E0%A4%B9%E0%A4%BE%E0%A4%B0%E0%A5%87%20%E0%A4%B6%E0%A4%B0%E0%A5%80%E0%A4%85%E0%A4%A4%20%E0%A4%85%E0%A4%B2%20%E0%A4%85%E0%A4%AE%E0%A4%9C%E0%A4%A6%20%E0%A4%85%E0%A4%B2%E0%A5%80%20%E0%A4%86%E0%A5%9B%E0%A4%AE%E0%A5%80%208%20%40maktabatzeenatfatima.wordpress.com%20Of%20Shakil%20%40%2B91%207698679976/page/n88/mode/1up>

مکتبہ اہل سنت مکتبہ اہل سنت مکتبہ اہل سنت مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت مکتبہ اہل سنت
مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت- مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت.
مکتبہ اہل سنت، مکتبہ اہل سنت- مکتبہ اہل سنت، مکتبہ اہل سنت، مکتبہ اہل سنت.
<https://archive.org/details/DastoorUlMuttaqiHindi/page/n247/mode/1up>

مکتبہ اہل سنت، مکتبہ اہل سنت- مکتبہ اہل سنت مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت-
مکتبہ اہل سنت مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت، مکتبہ اہل سنت.
مکتبہ اہل سنت-مکتبہ اہل سنت
<https://archive.org/stream/AnwarEShariatHindi/Anwar%20e%20shariat%20hindi#page/n127>

مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت- مکتبہ اہل سنت مکتبہ اہل سنت، مکتبہ اہل سنت
مکتبہ اہل سنت، مکتبہ اہل سنت-مکتبہ اہل سنت، مکتبہ اہل سنت، مکتبہ اہل سنت-مکتبہ اہل سنت
<https://archive.org/details/TalaqKeMasail...IqbalKilani/page/n45/mode/1up?view=theater>

□□□□□□ □□□□□, □□□□□□ □□□□□ □□□ □□□□□, Published by Mohammad Yunus for Idara Impex, New Delhi, 2015, □□. □□□-□□□
<https://archive.org/details/ISLAMICBOOKSINHINDI/BahishtiZewarhindi/page/n299/mode/2up>

□□□□□□ □□□□□, □□□□□□□□ □□□□, □□□□□□- □□□□□□ □□□□□□□□
□□□□□□□□□, □□□□□□- □□□□ □□□ □□□ □□□□ □□□□□, □□□□□□
□□□□□□□□□, □□. □□
<https://archive.org/stream/KanzulImanHindiTranslationtafsir/Kanzul%20Iman%28Hindi%20translation%26tafsir%29#page/n69/mode/2up>

Explanations in audio-video format

[

Laguage: English

{

Explainer - Sheikh Muhammad Bun Uthman, from 50:50 <https://youtu.be/-tImKr4RPcA?t=3050>

Yst - 2017 Ramadan Tafseer -- Sheikh Muhammad Bun Uthman - Day 24 (Surat At-Talaq)

Al- <https://web.archive.org/web/20200629181851/https://m.youtube.com/watch?t=3050&v=-tImKr4RPcA&feature=youtu.be>

Explainer - Junaid dar Al azhary, from 31:00 <https://m.youtube.com/watch?v=bv1JHn6heXo>

Yst- The ART of DIVORCE:- Surah Al Baqarah (P27) verse 226 to 232

Explainer - Muhammad Adly (see from 15:55-20:07 <https://youtu.be/1T0bSsXUaMg?t=955>)

Yst- Marriage in Al-Islam: Al-'Iddah (Waiting period after divor

Explainer - Ibrahim Dremali (see from 2:10-4:28 <https://youtu.be/Dgd8DI4FO94?t=132>)

Yst- Fiqh of Marriage (Waiting Period Divorce 1) - Dr Ibrahim Dremali

*alt link - <http://www.sunnahfollowers.net/multimedia/detail.php?pid=1807>

}

Language: Urdu

{

Explainer - Shaikh Mohammad Ashfaq Madani, from 9:00-11:00
<https://www.youtube.com/watch?v=R367LVhc9Cc>

Alt link -

<https://web.archive.org/web/20180929174032/https://www.youtube.com/watch?v=R367LVhc9Cc>

Explainer - Molvi Ahmed Saeed Khan Multani, from 5:47 <https://youtu.be/c0r0g7kOzc0?t=346>

Yst- Tafseer Ul Quran 064 Surat Al Talaq Molvi Ahmed Saeed Khan Multani

Al-

<https://web.archive.org/web/20200630093524/https://m.youtube.com/watch?v=c0r0g7kOzc0&feature=youtu.be&t=346>

Explainer - Shaikh Hafiz Shakeel Ahmed Meeruthi, from 8:00

https://m.youtube.com/watch?v=NgbpKI_RyDs

Yst- IDDAT KE MASAIL BY by Shaikh Hafiz Shakeel Ahmed Meeruthi

Al- https://web.archive.org/web/20200630102500/https://m.youtube.com/watch?v=NgbpKI_RyDs

Explainer - Shaikh Kifayatullah Sanabili, Islamic information center, Mumbai, From 5:00

<https://m.youtube.com/watch?v=IEzjK9PPcwg>

Yst- Talaq Ke Ahkam Wa Masayil By Shaikh Kifayatullah Sanabili DSS 8 Class #07

Al- <https://web.archive.org/web/20200630104607/https://m.youtube.com/watch?v=IEzjK9PPcwg>

Explainer – M. Mujeeburrehman Sikandrabadi, 2:43 <https://youtu.be/KcYzTOgKP9o?t=163>

Yst- Auraton ki iddat ka Masla,Explanation of Women's waiting period

Al-

<https://web.archive.org/web/20200630112930/https://m.youtube.com/watch?v=KcYzTOgKP9o&t=163&feature=youtu.be>

Program - Dar-UI-Ifta Ahlesunnat(Ep:228) - Iddat Kay Masail, Madani channel, Pakistan (see from 12:39 - 18:08 <https://www.dawateislami.net/medialibrary/9696>)

*alt links -

<https://web.archive.org/web/20200630121649/https://www.dawateislami.net/medialibrary/9696>

<https://youtu.be/auCxluE2GII?t=759>

Program - Dar UI Ifta Ahlesunnat Ep 676 - Iddat Kay Ahkam, Madani channel, Pakistan (see from 1:51- 6:44 & from 12:57-14:44 <https://www.dawateislami.net/medialibrary/40632>)

*alt link -

<https://web.archive.org/web/20200630124603/https://www.dawateislami.net/medialibrary/40632>

Program - Dar-UI-Ifta Ahlesunnat, Madani Channel, Pakistan (see from 24:36
<https://youtu.be/PU5daYsxfG8?t=1476>)

yst- Talaq aur Iddat key Masail -Darul Ifta Ahlsunnat by Haji Abdul Habib Attari

*alt link -

<https://web.archive.org/web/20200630125549/https://m.youtube.com/watch?v=PU5daYsxfG8&feature=youtu.be&t=1476>

Explainers - Alima Asima Batun & Alima Dr. Farzana, Program - Deen Aur Khawateen, Topic – Iddat Aur Uske Ahkam, Part 1, Host - Syeda Nida Naseem, Channel - ARY Qtv, Pakistan, (see from 3:04-21:18
https://youtu.be/sPMQrVCxa_U?t=184)

*alt links - <http://videos.aryqtv.tv/deen-aur-khawateen-topic-iddat-aur-uske-ahkam/>

Explainer - Mufti Muhammad Akmal (see from 15:39 <http://videos.aryqtv.tv/tadabbur-e-quran-ep-773-tafseer-surah-talaq-ary-qtv/>)

Al- <https://web.archive.org/web/20200630133158/https://videos.aryqtv.tv/tadabbur-e-quran-ep-773-tafseer-surah-talaq-ary-qtv/>

and see from start to 0:59 <https://www.youtube.com/watch?v=qAX-LieU8e4>

*alt links: <https://youtu.be/Zuf89WQq1JQ?t=939>

Explainer - Shaikh Hafiz Abdul Waheed (see from 6:00-7:27 <https://youtu.be/HuV3A0OWeuU?t=360>)

Yst - #37 Al-Baqarah V228-230 - The Correct Way of Talaq

*alt link -

<https://web.archive.org/web/20200630174838/https://m.youtube.com/watch?v=HuV3A0OWeuU&feature=youtu.be&t=360>

Explainer - Qazi Sultan Sikandar (see from 10:44-17:05

<https://www.youtube.com/watch?v=J6jv4A0VLOW&feature=youtu.be&t=644>)

Yst- Surah Al-Baqarah Ayah 228(Divorce,Ettat)

*alt link -

<https://web.archive.org/web/20200630175155/https://m.youtube.com/watch?t=644&v=J6jv4A0VLOW&feature=youtu.be>

Explainer - Mufti Ameenuddin, Jamia Anwaria Hyderabad, India (see from start to 3:01
<https://www.youtube.com/watch?v=3WBJmBuefPA>

Yst- Khula Waali Aurat Aur Nabaligh Ladhki Ki Iddat Kya Hogi??? Book Of Ibne Majah, By Mufti Ameenuddin

*alt link -

<https://web.archive.org/web/20200630175451/https://m.youtube.com/watch?v=3WBJmBuefPA>

}

]

]

[38]

Source basis: Hanafi -

The Hedaya (English translation of Burhan al-Din al-Marghinani's Al-Hidayah), Tr. Charles Hamilton, Preface & Index- Standish Grove Grady, W H Allen & Co., London, 1870, edn. 2, p141 (also mentions the view of Shafi'i) <https://archive.org/details/dli.csl.5767/page/n189/mode/1up>

*Alt link - <https://archive.org/details/hedayaorguidecom0000hami/page/141/mode/1up>

Source basis: Hanbali -

Chapters on Marriage and Divorce: Responses of Ibn Hanbal and Ibn Rahwayh, Tr. Susan A. Sectorsky, University of Texas Press, Austin, 1993, 1st edn., p192-193
<https://archive.org/details/chapteronmarria0000ibna/page/192-193/mode/1up>

The Mukhtasar of Al-Khiraqi: A Tenth Century Work On Islamic Jurisprudence, Translation and annotations by Anas Khalid, New York University, 1992, p211 (also see annotation 947 for the views of Abu Hanifa and Shafi'i) <https://archive.org/details/MukhtasarAl-khiraqi/page/n223/mode/1up>

The Mainstay, by ibn Qudama al-Maqdisi, Tr. Muhtar Holland, Al-Baz Publishing inc., Florida, p208-209
<https://archive.org/details/UmdatAlFiqh/page/n221/mode/1up>

[39]

- As per Aisha, when a girl reaches nine years of age then she is a woman.[39.1]

- Imam Bukhari in his Sahih compilation has classified and arranged the Hadiths according to the subject matter which they deal with. He gave to each chapter a title indicating a certain point and under that title he stated down all the Hadiths that are relevant[39.2]. Consider the title under which he has recorded the Hadith which mentions the marriage of six years old Aisha with the Prophet and its consummation when she became nine. It reads, //Whoever consummated his marriage with a LADY of nine years of age.//[39.3] Similarly, consider the titles under which Imam Bukhari, and Imam An-Nasai (compiler of Sunan An-Nasai) had recorded the Hadith which mentions Aisha watching Ethiopians play, while she was a little girl/ young girl, in their respective compilations. Title in Sahih Al-Bukhari reads, //The looking of a WOMAN at the Ethiopians and the like (is permissible) if it does not lead to bad consequences.//[39.4] And, the title in Sunan An-Nasai reads, //Playing In The Masjid On The Day Of Eid And WOMEN Watching That//[39.5]

- As per Ahmad, a girl of nine years of age may be a woman.[39.6]

[39.1]

Jami At-Tirmidhi, Tr. Abu Khalliy, Darussalam pub., Riyadh, KSA, 2007, v2, p480, The Chapters on Marriage, Chapter 19, Hadith 1109
<https://archive.org/details/Jami.tirmidhienglish/page/n1018/mode/1up>

[39.2]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v1, p10
<https://archive.org/details/sahih.bukharienglish/page/10/mode/1up>

[39.3]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v7, p69,
The Book Of An-Nikah, Chapter 60, Hadith 5158
<https://archive.org/details/sahih.bukharienglish/page/n2983/mode/1up>

[39.4]

Sahih Al-Bukhari, Tr. Muhammad Muhsin Khan, Darussalam pub. Riyadh, Saudi Arabia, 1997, v7, p85,
The Book Of An-Nikah, p109, Chapter 115, Hadith 5236
<https://archive.org/details/sahih.bukharienglish/page/n3023/mode/1up>

[39.5]

Sunan An-Nasai, Tr. Nasiruddin al-Khattab, Darussalam, Riyadh, KSA, 2007, v2, p447, The Book Of The
Prayer For The Two Eids , Chapter 35, Hadith 1596
<https://archive.org/details/SunanAnNasaiIslamicFoundationArabicBenglaiPart3DeepDownload.com/Sunan%20An%20Nasai%20%28Darussalam%20Publication%20Arabic%20English%29%20Vol.%202%20-%20877-1818%20%28DeepDownload.com%29/page/n445/mode/1up>

[39.6]

Chapters on Marriage and Divorce: Responses of Ibn Hanbal and Ibn Rahwayh, Tr. Susan A. Sectorsky, University of Texas Press, Austin, 1993, 1st edn., p183
<https://archive.org/details/chapteronmarria0000ibna/page/183/mode/1up>

[40]

Consider the following relevant part of one of the reports regarding the context and occasion of revelation of Quran 65:4. Notice the types of females being referred by the word Nisa (which has been translated as women),

//When the waiting period for divorced and widowed women was mentioned in Surah al-Baqarah, Ubayy ibn Ka'b said: 'O Messenger of Allah, some women of Medina are saying: there are other WOMEN who have not been mentioned!' He asked him: 'And who are THEY?' He said: 'Those who are too YOUNG [such that they have NOT started menstruating yet], those who are too old [whose menstruation has stopped] and those who are pregnant'. And SO this verse (And for such of your women as despair of menstruation...) was revealed"../[40.1]

[40.1]

Al-Wahidi's Asbab al-Nuzul, Tr. Mokrane Guezzou, Fons Vitae Pub., Kentucky/USA, 2008, p236
<https://archive.org/details/AsbabAlNuzulByAlWahidi/page/n252/mode/1up?view=theater>

*alt link - Provided by the Royal Aal al-Bayt Institute for Islamic Thought, Jordan
<http://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=65&tAyahNo=4&tDisplay=yes&UserProfile=0&LanguageId=2>

*cached link -
<https://web.archive.org/web/20161019104558/http://www.altafsir.com/Tafasir.asp?tMadhNo=0&tTafsirNo=86&tSoraNo=65&tAyahNo=4&tDisplay=yes&UserProfile=0&LanguageId=2>

Also see,

Al-Suyuti's, Reasons and Occasions of Revelation of the Holy Quran, Tr. Muhammed Mahdi Al-Sharif, Dar Al-Kotob Al-Ilmiyah Pub., Beirut - Lebanon, p408
https://archive.org/details/s_20200615/page/408/mode/1up